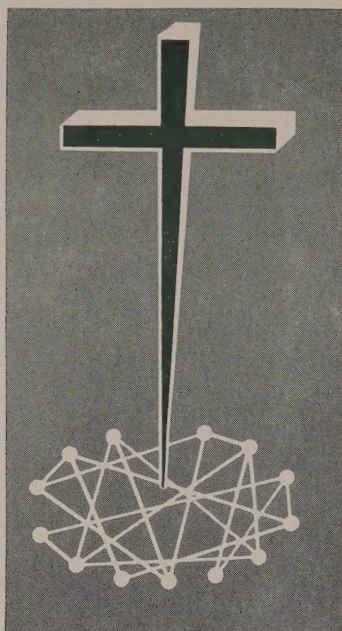


international journal of religious education



January 1960



1960

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Editorials

Youth consider Christian citizenship

IN thousands of churches in the United States and Canada posters will soon be put on the bulletin boards announcing Youth Week, January 31 to February 7, 1960. The poster shows a huge globe and, standing in front of it, three young people: an African boy, an American boy, and a Japanese girl. According to an interpretation accompanying the poster, they are discussing the theme of Youth Week: "Thy kingdom come . . . on earth." This theme expresses the idea of Christian citizenship as seen from a world perspective. The young people find that this means something different from one country to another. The African boy finally says, "Each person, young and old, must ask himself how his life contributes to God's kingdom on earth," to which the American boy replies, "Yeah, that's the question. How does it?"

Youth Week is the time in the year when churches are most conscious of the interdenominational youth program as carried on through the United Christian Youth Movement. In local churches, the theme of the week will be studied, with the help of many provocative questions raised in the manual prepared for the observance. On the first Sunday, young people will assist in the congregational worship, in some churches taking over all parts of the service, including an anthem by the youth choir and talks by young people.

In the week which follows, there will be a number of community-wide observances by young people across denominational lines, perhaps notably a mass meeting of

youth for worship, information, and fellowship. A recommended are a youth banquet, work camps, citizenship seminar, a play broadcast over the radio, and "community audit." This audit, or survey, is recommended as a major project. It is to be a thorough study of the community, its problems and its resources to meet these problems. The purpose of the audit is to show the role Christians must play in making the life of the community more Christian.

Special attention to the United Christian Youth Movement has been given in recent issues of the *International Journal*, in recognition of its twenty-fifth anniversary. In October an article, "For them—no alternative," told of the creative lives of people who as youth received special stimulus through their activities in the early years of the Movement. In December an article, "The Five Stages of the UCYM," presented an historical survey. In this issue the present director of the UCYM, Donald Newby, describes the forces he sees as molding the future of youth life and of the Movement. The UCYM is in the midst of a five-year emphasis on international affairs, and this concern was the background for an article written by a former officer of the UCYM, "Young People Are Ready," in the November special issue on "Christian Education and International Affairs."

Youth Week deserves the hearty support of the local church, not only from its youth counselors, but from its responsible leaders.

Lillian Williams

Help or hindrance

IT IS WELL KNOWN that the circumstances under which teaching is done can affect that teaching for good or ill. Church school rooms and equipment can facilitate learning, or they may hinder the effectiveness of teaching.

A classic description of a teaching situation is that of Mark Hopkins sitting on one end of a log with his pupil on the other end. Today our classes are somewhat larger and the equipment is better. However, as teachers, we need all the help we can get. That means we would like to have the most favorable circumstances for our teaching activities. We want buildings that provide enough space, carefully planned and arranged; light, air, and heat suited to the occasion; equipment that aids the teaching effort.

The February 1960 issue of the *Journal* will include a special sixteen-page section on "Planning for Better Christian Education through Buildings and Equipment." It will be illustrated with many photographs. Thirteen of these pages are being prepared by the editor, Virgil E. Foster.

Church buildings and equipment are long-term interests of Dr. Foster. He has written extensively in this field, and when his sabbatical leave came due he suggested that a part of it be spent in a first-hand look at some of the newer educational plants around the nation. He and Mrs. Foster toured across country to the northwest states and British Columbia, down the coast to California, and back, visiting many new churches and interviewing ministers and lay leaders. Dr. Foster will give a graphic report of some of the trends in building for Christian

education as he saw them. The report will include many photographic illustrations.

This special section will lift up principles for building and equipping for Christian education on a wide range of factors, from the general need for planning for total program needs to very specific suggestions on the importance of light and color, storage, educational atmosphere, and such things as provision for drama and recreation. There are suggestions on facilities for handicapped persons, audio-visual arrangements, and for the effective use of Christian art. The final article in the special section, by Turner Ritenour, Executive Director of the Department of Church Building, National Council of Churches, will give specific suggestions on how to work with an architect if you are planning to build a new church or modernize an old one.

How do your facilities measure up to the standards recommended by your denominational leaders in Christian education? This special section will help you to evaluate your building and equipment, or to plan thoroughly if you are planning a new building or modernization.

Perhaps you have some "as good," or "better," or even just "good" ideas. Please send them along to the editor, so that, in later issues, such ideas can be shared with others for the good of the cause we seek to serve. The *Journal* will continue to bring to its readers helpful information about building and equipment for Christian education.

A. L. Roberts

An ordinary hero

by William Charles WALZER

Associate General Director
and Director of Educational Interpretation,
Commission on Missionary Education (Friendship Press)
National Council of Churches



Photograph from *Methodist Information*

TWO HUNDRED FIFTEEN YEARS GO next summer, in a farmhouse in central England, one was born who was to become a hero of our faith, a hero almost in spite of himself. This hero grew into a rather shy youth. He was never physically strong, although he traveled hundreds of thousands of miles on horseback, over the roughest countryside, during periods of agonizing illness. He was not a mental giant, though he could stand up to any man and tell him in straight words just what he believed. He was not a great mystic, and yet in hours of daily prayer he found a strength which enabled him to outdo himself in all his labors.

Reading the various biographies of Francis Asbury, I have become convinced that he was a very ordinary man through whom God was able to do extraordinary things because he made himself available to God. As I have thought about him, three words seem to express the whole spirit of his life. They are words which haunt me as I think of the shortcomings of my own ministry.

The first of these words is *surrender*. Upon his conversion, Asbury literally surrendered himself and all that he had to God. He laid himself open to whatever demands God might make upon him. This was not the mere emotional experience of a moment; it was a determined resolution of a lifetime.

He had no brothers, and his only sister died in infancy. The family farm would have passed to him, and he could have settled down to a life of comparative security and respectability. But at the age of twenty-six Asbury heard the call of God to go to the American colonies and preach the gospel. He left home to enter the wilderness for God.

It took hours of prayer every day for him to remain surrendered to God. Constantly the same temptations rushed upon him which came upon the Master: the temptation to seek wealth, the temptation to seek fame, the temptation to use his power for selfish ends.

He was by no means perfect—in his weaker moments he even complained of the pastoral appointments which he received from his superior. When the time came that he could make the appointments, he was sometimes arbitrary. He even made it a practice, at the close of many a conference, to keep his horse at the door of the church. As soon as he had read the appointments and pronounced the benediction, he mounted his horse and left immediately, not informing anyone where he was going.

Yet when I think of Asbury's complete surrender to God, I cannot help but think how many times I hold back something from God, how many times I insist that I want to do what I want to do and not what God wants me to do; how many times I want to keep some little thing for myself, and thus prevent God from working completely through me.

A second word which forces itself upon my attention as I read the story of Asbury's life is *service*, the giving of one's self for others. On board ship en route to America, Asbury jotted down in good methodical fashion several questions which he had been asking himself and, along with the questions, answers which had come out of his prayer and meditation.

"Whither am I going?" he wrote. "To the New World. What to do? To gain honor? Not if I know my own heart. To get money? No. I am going to live to God and bring others so to do."

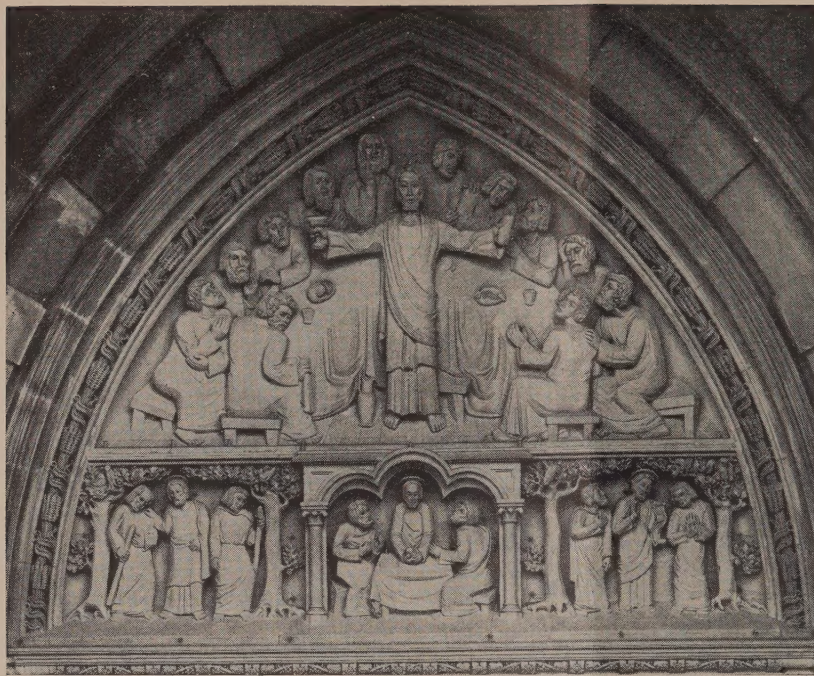
Though honored by many, Asbury thought it not beneath his dignity to serve his humblest brethren. On many occasions he sent his assistant into the living room to preach to the family, while he himself remained in the kitchen to instruct and counsel the slaves. He feared big churches and elaborate liturgies, lest they divert the attention of the people from the true condition of their own souls and the fulfillment of religion in service. Truly, he could have said with his Master, "I came not to be ministered to, but to minister."

Surrender and service are the marks of a Christian, but the sign of the hero of the faith is *sacrifice*. The hero is one who gladly goes the second mile, who acts far beyond the call of duty. Asbury would have been acclaimed, no doubt, had he done no more than his duty, but many times he suffered persecution because he chose to declare his faith. Many times he pushed on through unblazoned trails when he was so sick he could scarcely hold up his head.

When they chose him to be the first bishop of the new Methodist Church in America, Asbury might have settled down in a comfortable eastern city and sent out his decrees by messenger. Instead, he donned the simple clothes which all the circuit riders wore and on horseback visited frontier homes, preaching the gospel, comforting the sick and the sorrowing, and praying with the people in their homes.

He willingly accepted the \$64 annual salary which even the least among the preachers received. Out of that pitiful amount he managed to send some back to England for the support of his aged parents. He sacrificed the joys of family life for the sake of the work he felt called to do. On one occasion, after traveling a whole day without food, without money, and unable to find a friendly home, he and his friends dined on a few almonds. Another time their whole day's food was a crust of dry bread. They slept in cold cabins, on wooden floors, or under the open skies.

Surrender, service, sacrifice—these three, and the greatest of these is sacrifice. I am compelled to bow in penitence when I think of how far I have missed the mark compared with Francis Asbury. Yet I am also inspired to begin anew and, with God's help, to make these three the characteristics of my own life.



"The Last Supper," stone carving by Heinz Warneke, in the tympanum of the South Portal of the Washington Cathedral. Dedicated Sept. 20, 1959.

Brooks Photographers

The door of hope

by J. Carter SWAIM

Director of the Department of the English Bible,
National Council of Churches

ON THE NIGHT of his election to the presidency, General Eisenhower received a telegram containing the prayer that "you may make the dale of trouble a door of hope." The message had been sent by the defeated candidate, Mr. Stevenson. How many who were watching the returns on television that night recognized this as Mofatt's translation of Hosea 2:15?

The "dale of trouble" is a deep ravine near Jericho. After a rain it becomes a foaming torrent, and the raging waters rush down so swiftly as to engulf the unwary traveler.

It was in this valley that Achan had been stoned to death, in penalty for his dishonesty. It was altogether a place fraught with unhappy association: the dale of trouble. It is such a name as Bunyan might have chosen to describe some dark passage the soul must take. But it was through this very ravine that some of the Hebrews had made their way into the Promised Land. For them, the dale of trouble had proved to be the door of hope.

The prophet envisions it as a possibility for every man that God may turn the Valley of Affliction into the Golden Gate. Men and women of the Bible found it so. When Joseph was

sold into slavery, it seemed an evil thing indeed, but God overruled it for good. The soldiers who guarded Paul took their turn also in the imperial palace, so that for Christianity a Roman prison proved to be the passage-way to empire.

So has it often been in history. One remembers with pride how, in the dark days of 1918, it was our country which worked that miraculous transformation for the citizens of Europe. The fourteen points announced by Woodrow Wilson were intended to reach the peoples of the Central Powers. Intensely idealistic in tone, they had very practical aims, and did more than anything else to make ordinary citizens turn against their leaders and lay down their arms. They who were in the vale of trouble were sure they saw the door of hope.

A thousand pities that we allowed that door to be shut so abruptly! But God is a God of hope, and confronts us with ever new opportunities to work with him in such miracles of transformation. In 1915 a group of missionaries organized a relief expedition to care for wounded Turks being brought back from an attack on the Suez Canal. Moslems were astonished

to see foreign Christians going in danger to serve the soldiers of an unfriendly army, and many gave up long-held antagonisms. This kind of imaginative good will is the unfailing instrument of transforming hope.

The name of the year's first month symbolizes man's ancient wish that things might be better. "January" derived from Janus, the god of beginnings, who was represented as having two heads so he could look before and behind.

Christian hope, however, is far more than simply a New Year's wish that man's situation may improve. Nor is it a projection of our own vanities and ambitions. For many, hope does consist of health, an increase in wealth or good fortune. The Christian hope is of a different order. The New Testament refers to "Christ Jesus of hope" (I Timothy 1:1). The letters of Ignatius speak of "Jesus Christ of common hope," "Jesus Christ our perfect hope." The Christian hope is not a vague, amorphous thing, but is bound up with what God in Christ has done for the world. He has revealed to us the Father's nature and the Father's will, and has given to us the assurance that the Father's purpose will ultimately be triumphant. Then, is the Christian hope: that God will for our lives, for our world, and for his whole creation cannot be thwarted by evil, but must one day come to complete triumph.

I John 3:23 says that "every one who thus hopes in him purifies himself." This confidence gives men strength and courage. At the end of his autobiography Dr. William Adams Brown noted that even after retirement he was able to enjoy his work as much as ever, with this difference: "that I am not as certain as I once was that the outcome of the things in which I am interested depends on me." His confidence was in "the God of hope" (Romans 15:13).

Hebrews 6:19 speaks of hope as a sure and steadfast anchor of the soul. A very small anchor, taking firm hold on things unseen, can keep a very great ship from drifting. Classical theology has taught us that the two sides against hope are presumption and despair. It is the steadfast anchor of the soul which enables us not to be pulled either into undue optimism or undue pessimism. Although Paul linked it with faith and love, hope

ow the forgotten word. It does not
cur, for example, in the index of a
ree-volume work on systematic the-
ogy.

Proper attention to the Christian
ctrine of hope would have prevented
ome of the extremes that have
arked and marred twentieth-century
ought. In the early decades of the
entury, optimism ran riot. Men be-
ewed themselves able to build a brave
ew world, in which sorrow and suf-
ering, war and enmity, would be done
way with. All that was required was
o rearrange matters in the economic
rder and distribute this world's goods
o that each would have enough. In
lanning such distribution, science
ould be a sufficient guide.

This was the sin of presumption.
hen it led to disappointment, men
wung to the other extreme of deep
essimism. Much of theology in re-
ent decades has spoken of man as if
e were without hope. Some assume
at, in fallen man, there is nothing of
alue at all and that his whole exist-
nce in time means that he is guilty
imply for having come into being.
he vastness between the holiness of
od and the sinfulness of man is so
reat that man stands condemned just
ecause he is a creature and not the
reator.

Ephesians 2:12 reminds us that to
e without hope is also to be without
e in the world. Atheism and despair
e one. Any who believe in the Chris-
ian God should also have belief in
he Christian hope, and any who are
ustained by these two powers should
ever be pulled aside to any extreme.
We rejoice in our sufferings," says
aul, "knowing that suffering produces
ndurance, and endurance produces
haracter, and character produces
ope, and hope does not disappoint
us" (Romans 5:3f).

When Bartholomew Diaz rounded
he southern tip of Africa and saw the
urbulent waters there, he named the
lace "Cape Troublesome." By a more
ar-seeing sovereign this was changed
o "Cape of Good Hope." Was this
imply a primitive euphemism? Per-
aps; but it is also a parable of human
experience. They who allow them-
selves to serve as the instruments of
Providence are always discovering
hat Cape Troublesome is really the
Cape of Good Hope.

Oliver Edwards said one day to Dr.
Samuel Johnson: "You, sir, are a
philosopher. I too have tried in my
time to be a philosopher; but I do not
know how — cheerfulness was always
breaking in." Those believing men
whose steps are "from the Lord" do
find a door of hope in every dale of
trouble, and through that door cheer-
fulness is always breaking in!

Education for the whole life of the church

NOT LONG AGO a distinguished Christian leader said that the church expressed herself through her characteristic functions of proclamation, the holy fellowship, and loving service. I'd like to add two more true marks of the church: teaching and the administration of the sacraments. With such a group of five or six functions the whole church works, and each function is necessary for the functioning of the whole church. "The whole body . . . makes bodily growth and upbuilds itself in love" (Ephesians 4:16).

The trouble with us educators is that we so often settle for less. That is, we "major on minors," as a college expres-
sion used to put it. Sometimes I think the American Sunday schools, with their tradition of lay direction, are especially vulnerable to this temptation. Ministers are even more cul-
pable, however, if they allow a church school to be less than what God means it to be. It should be the expression of the *whole* church, creating a love for and a loyalty to the *whole* faith; loving and serving the Christ whose good news is for *all* of life, for *all* men; and including within this loving fel-
lowship of nurture and mutual upbuilding *every* person in the congregation, seeking to surround *every* person un-
reached by the love of God; and indirectly extending its influence to *all* the world.

This is a stupendous task. No wonder we turn from it.

I have known of Sunday school superintendents who, not
satisfied with the doctrinal or social views of their minister,
set out—sometimes consciously, sometimes unconsciously—
to make their Sunday school a competing church with an
entirely different emphasis. Thus two great churches of two
great denominations, one on the Atlantic Coast and the other
on the Pacific Coast, expressed within each what seemed to
an outsider utterly dissimilar philosophies of education and
churchmanship—one set of values for the pulpit and the
congregation, another for the church school.

The song leader who specializes in one type of hymn and
religious music, the preacher who rides his hobbies, the
youth leader who continually confuses what interests him
with what young people need, the self-confident local cur-
riculum specialist who thinks he knows more than those so-
called experts in Philadelphia (Nashville, Boston, Indian-
apolis, Dayton, etc.)—all these may be educating for some-
thing less than the whole church.

Of course, the preacher's views may need correction. A
program must take into account the interests of the learner.
Denominational curriculum makers are not all-wise, and
they must write for a cross section of the church's life. The
point is, however, that we need to make sure we are working
away at the *whole* task of the church.

I have an idea that if I asked the editor about this matter,
he would say that regular reading of the *Journal* would
help. He may be right.

Executive Secretary,
Division of Christian Education,
National Council of Churches

Gerald E. Knoff

by Rene F. PINO

Staff member, Youth Department,
General Board of Education,
The Methodist Church, Nashville, Tennessee

IS the laboratory method a good way of training adult workers with youth? Many youth workers have doubted that it is, although laboratory schools for workers with children have been used with great success for the past thirty or more years. In order to arrive at an answer, the Committee on Youth Work of the Division of Christian Education, National Council of Churches, decided to have an experimental laboratory school. It was held last April in Lafayette, Indiana, and was sponsored by the Committee on Youth Work in cooperation with the Committee on Administration and Leadership.

The answer to the above question, according to most of those attending the experimental school, is "Yes." A laboratory school can be a very effective way of training adult workers with youth. This is the story of what happened and why we came to this conclusion.

There are always two groups of participants in a "lab" school. One is the group of adult teachers who have come together to learn better ways of teaching. The other is the group of pupils organized into one or more classes for demonstration purposes. Experienced teachers have the main responsibility for class sessions, but they work with the learning teachers in planning and evaluating the sessions and have them share in the teaching process.

Our school was for junior highs, senior highs, and their leaders. The sessions were held each evening from Sunday, April 19, through Friday. They began at 6:00 p.m., with supper for both young people and adults. This was followed by a period of recreation, in which the game "Four Square" proved to be very popular, and then by the class sessions from 7:00 to 8:00. We had two junior high and two senior high classes. The sixty young people came from four different churches in Lafayette.

Twenty of the adults in attendance represented local churches from the immediate community, including officers of the County Council of Churches. Most of them were counselors of youth groups. These persons were invited in order that there might be a follow-up in the groups of young people attending, and also to get the reactions of lay church leaders to the methods used. In addition, there were forty persons representing state and

Drawings made in one of the classes are examined by Eileen Sanborn, director, and Eugene Laubach, teacher-counselor.

After each class the adults met in their own groups to analyze and evaluate the class session.



A "lab" school

national youth staffs. Three persons—Miss Aileen Sanborn, director of the school; Lewis E. Durham, her colleague on the youth staff of the Methodist Board of Education; and the Rev. W. Randolph Thornton of the National Council of Churches—served as roving process observers.

The adults started their sessions on Saturday before school began, meeting both afternoon and evening. During the following week they met together each morning for a worship service under the leadership of Mr. Thornton, and then gathered in four separate groups, meeting until noon with the counseling teacher to whose class they had been assigned. The whole group was together for lunch. The afternoon was given to study and committee work. Some of the adults met at 5:00 p.m. with youth committees to plan worship experiences for the classes. During the class sessions with the young people some of the adults had special responsibility for certain aspects of the program. Following the evening classes they met until 9:15 in their own groups for a period of analysis and evaluation. The roving observers reported to the groups at lunch and at a plenary session held at the end of the week.

The adults learn about youth

The demonstration teaching in the classes with young people was a valuable experience for all attending. Purposely, different curriculum materials and different teaching methods were used from one class to another. One class used Presbyterian U.S.A.

curriculum materials, one Methodist closely graded, and one Baptist. These were the denominational materials being used by the young people of their own churches. The fourth class had no curriculum material chosen in advance. The approach here was to begin with the group as a group, deal with the needs and interests of the young people, and proceed to structure the sessions, selecting materials as they were needed. The counseling teachers brought some resources with them, and there was a well-stocked library in the Presbyterian church where we met. Many audio-visuals were used during the week.

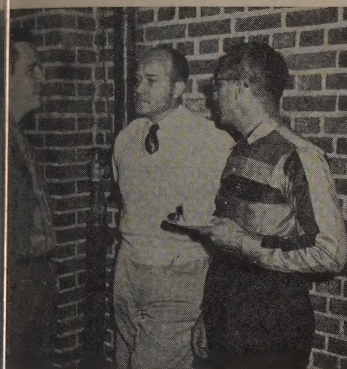
The counseling teachers made varying use of the adults in the teaching process. Since there were as many adults as young people, and since the teaching period was for only six evenings, not everyone had a chance to take responsible leadership; but all learned much from observation and from the evaluation sessions.

One interesting aspect of the program was the opportunity for each adult to become related to one young person by entering into conversation with him throughout the week. These conversations attempted to deal with the great words and issues of the Christian faith. The adult did not try to teach anything, but rather to engage himself and the young person in a process of thinking together—weighing ideas, sharing hopes and frustrations, and attempting to give birth to ideas. In many cases these conversations had an atmosphere of intensity. The young people were profoundly interested in the ideas being

Lewis E. Durham, Paul Weaver, and Rene Pino, denominational staff members, discuss school.

The young people in the demonstration classes had supper each evening at 6:00 with the learning teachers and faculty.

After supper there was a period of recreation for both adults and youth. The game "Four Square" was very popular.



for youth workers

discussed. As they talked night after night with the same adults, they found they could say what they actually thought and reveal their doubts or rebellious feelings. Some were so excited that they stayed after class to talk more. They said, "We didn't know adults were willing to listen to us like this."

This experience gave a new dimension to the relation between leaders and youth members of the group. The adult leader's role changed from that of expert or baby-sitter to that of a person seeking the truth with another.

The laboratory school showed the need to clarify for adult workers what the teaching-learning process is, especially in terms of religious learning. Even though lip service is commonly given to the statement that we teach persons and not subject matter, we found extreme preoccupation with subject matter on the part of some persons. They kept saying, "Are we really covering the material?" "When are we going to get into the lesson?" As the week went on, and they had the experience of participating in the lives of the young people and watching them develop in their concepts of Christian belief and commitment to Christ, they began to see that this was more important than verbalizing truths about the church or about God and Jesus. They saw the importance of providing a climate in which personal encounter with God can take place.

This experiment was valuable to the denominational leaders present in determining the unique characteristics of the laboratory method in working

with youth as distinguished from those used in training workers with children. Since adolescents are in the process of seeking emancipation from adults—seeking self-identity, establishing effectual security outside the home, and engaging in other "developmental tasks"—their relation with adults is different from that of children. In a laboratory school for children, most of the plans are initiated and determined by the adults, although the children have opportunities for choices. In the youth laboratory, the adult workers must make definite provision for involving the young people in problem-solving, deciding on major topics and themes, and determining procedure. The relation between the two is on the basis of a collaborative conversation and a process of exploration and discovery. Also, the young people are capable of accepting responsibility for planning and carrying out projects and programs. We found it advisable, however, to use the same type of group organization and schedule with which the youth were accustomed in their own fellowship groups.

The adults learn about themselves

Probably the most exciting and revealing aspects of the experimental school, however, were the revelations of self which came to the adults in their sessions together, without the young people. Since there was plenty of time for leisurely discussion, the adults had a chance to look at themselves as persons engaged in a task of changing others. They were able to

analyze their own participation, their own faith, their attitude toward persons. This resulted in a great deal of self-examination and self-understanding.

We came to the conclusion that effective training of adult workers with youth must provide the opportunity for this kind of personal self-examination. Leadership training that deals only with methods, techniques, and content of curriculum, is not as effective as the kind that deals with transformation in the lives of the leaders. Helping adult workers deal with their own basic attitudes toward people and toward life, with their insecurities and their lack of faith in people, is a vital part of their training. Effective training of adult workers should provide them the opportunity to resolve their insecurities, to acknowledge problems of prestige and status, to admit their fear of hostility toward themselves, and to wrestle with the inconsistencies in their system of values.

This week's experience made it clear that, in youth work, we face a twofold responsibility: the Christian education of adults, and the Christian education of youth. Much emphasis on youth work has been on understanding youth, working with youth, teaching youth. As a result, we have developed many "youth workers" who are good with youth but not necessarily capable of training other workers. We have neglected the training of adult leaders who can teach other adults who will be teaching youth. A great deal of time at the laboratory school was spent facing this problem.

(Continued on page 43)

We join together

How will the cultural changes of the next 25 years affect the church's youth work?

by Donald O. NEWBY

Executive Director, Department of Youth Work,
and Executive Secretary, United Christian Youth Movement,
National Council of Churches

This article is the third in a series on the UCYM, on the occasion of its 25th anniversary. The current Secretary of the Movement speaks to the present situation and raises key questions about the future.

AT approximately the same time the United Christian Youth Movement began, Will Rogers, in the role of an optimistic small-town banker in the film of an earlier setting, *David Harum*, predicted, "Why, I believe the day will come when the population of this country will be a hundred million!" At the time of the filming—about 1930—the United States population was 120,000,000. Present projections indicate that by 1975, when the new babies of 1959 will be old enough to participate in the UCYM, the U. S. population figure will be within the range of 216,000,000 to 244,000,000, nearly half being under twenty-four years of age. Five years later, by the time of the UCYM Golden

Anniversary in 1984, it is expected that the United States population will be between 231 to 273 million. If the maximum estimate is reached, this will mean that, in the thirty years between 1950 and 1980, the population increase will be equal to the total population of 1930.

If these total population figures are dizzying, those for young people alone are sobering when we think of our future youth programs in the Church. Take the boys and girls twelve to nineteen years old: in 1957, there were 20,823,000 of them; in 1965, there will be 28,806,000. Then consider the twelve-year-olds alone: in 1945 there were 2.3 million who had been born in 1933, during the depression. In 1959 the number of twelve-year-olds had increased to 3.8 million. By taking the birth figures of the recent past, we know that from 1966 to 1970 the number of twelve-year-olds will level off at 4 million, but in 1971 the upward climb will begin again with about 4.3 million. By the 1980's we can expect

a new cycle of increases as children of the large number of persons born in the late 1940's and early 1950's come of youth age.

They will live in metropolitan areas

Most of this increased number of young people will live in urban areas. During the first half of this century, the metropolitan areas absorbed 75 per cent of the total population increase; between 1950 and 1955, they absorbed 97 per cent. Metropolitan areas will rise in number from 168 to 200 by 1975, and will contain a total of 150,000,000 people—equal to the total population of 1950. It is expected that by 1975 or 1980 several "strip cities" or "megalopolitan areas" will come into existence. One will extend from north of Boston to Washington, D.C., or perhaps Norfolk. We can expect an Atlantic-opolis, a Gulf-opolis, a Tex-opolis, a Puget-opolis, a Florida-opolis, a Great Lake-opolis, and perhaps others.

They will keep moving around

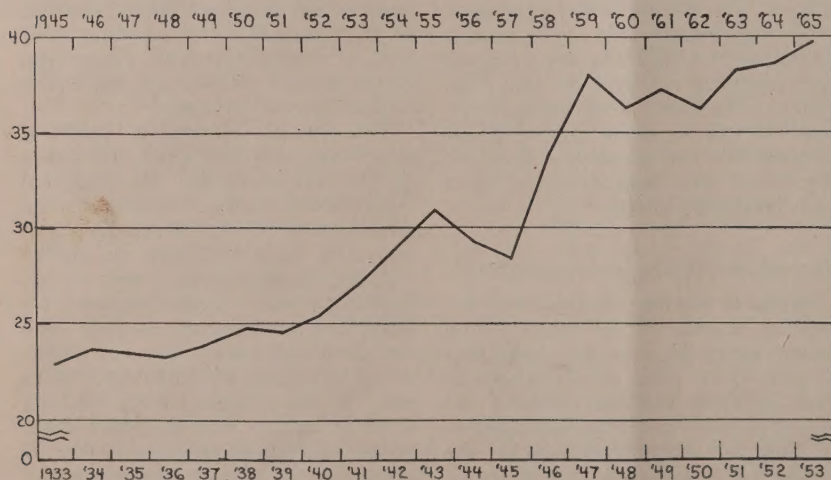
Concurrent with the population growth, perhaps integral to it, is the fact of population mobility. Already more than one fifth of the United States population moves each year. A teacher in Nebraska recently reported the experience of a group of third-graders, mostly children of air force personnel. Of 26 children, 17 have lived in foreign countries, one having been in nine other countries. One child, aged nine, has lived in 39 states and another in 37. All 26 have lived in at least two states.

The mobility, then, is not merely within the nation but between nations. Consider the change from Lindburgh's flight of 1929 to the present six-hour commercial jet flights to London. If any sense of stability were left, it would be shattered by the recent report that in 1975 missiles may carry us from London to Los Angeles in forty minutes.

This sense of the unity of the world is already psychological fact among the youth of all continents. Christian young people in Africa are interested in the youth of Asia and of America. Boys and girls of Europe are remarkably alike no matter what their nationality. In the November 14, 1959, issue of the *Saturday Review*, Arthur Koestler reflects on one result of this mobility that has enormous implications for our children and youth:

"The outstanding paradox is that politically this planet has never before been so sharply divided into two and culturally has never before presented such a uniform experience.

The Growing Youth Population (United States)



Figures at the left are in 100,000's.

The bottom line gives the birth year of children who become 12 in the year indicated at the top

Traveling at the speed of sound and communicating at the speed of light, we have entered into a state of cultural osmosis, where influences percolate across frontiers, traditions wane, individualities vanish, and a homogeneous civilization, with a standardized style of life, is beginning to emerge all over the world. . . .

"To whatever station on the globe one tunes in at night, the odds are that—again with minor local variations—an acoustic mush will pour out, intended to satisfy certain basic emotional needs: the bromide of Muzak potpourries, the syrup of the crooner, the benzedrine and/or aphrodisiac of jazz and rock 'n roll. . . .

"The feeling of unity among the younger generation, who travel on their scooters without passports across the vanishing frontiers from Holland to Sicily, is far in advance of the debates in the Strasbourg Assembly. In this 'silent generation' of sober young people, who are astonishingly similar in type and aspirations, Pan-Europa has become a psychological reality, regardless of how long it may take until it is formally endorsed."

Concomitant changes may also be expected in the field of economics, politics, education, science, and other social sciences that have comparable implications for youth work and for the United Christian Youth Movement specifically. For example, an advertisement placed by a business concern in a recent magazine indicates that by 1975 this country will need: tens of thousands of miles of new roads, almost double our present water supply, double our present school facilities, 20 million new homes, 20 per cent of our present housing rebuilt, two and a half times more oil, 60 per cent more lumber, 100 per cent more pulpwood, 55 per cent more metal ores, conservation practices on 1,159,000,000 acres of agricultural land, 123,300 new dams and 1,200 miles of levees, double our present hospital facilities, and triple our present electrical power.

The UCYM is strategically placed

The UCYM is prepared to take into account these cultural forces and this rapid social change. In fact, the dialogue between the understanding of the culture and the understanding of the gospel, which has come into conscious focus in the past few years, has always been present in the Movement. As Philip Potter of the World Council of Churches has suggested, "We must do our Bible study with the Bible in

one hand and the newspaper in the other." It is characteristic of the UCYM that, while it has conformed to the world less often than most movements and most institutions, it has always been sensitive and constructively responsive to the basic issues, needs, and forces in the world.

Thus during the thirties, when there was little ground for hope in the world, the UCYM gave hope with its concept of "Christian Youth Building a New World." At a time when there were few if any employment opportunities, it provided significant opportunities for service. In an era when the world was spinning crazily toward war, it witnessed to the necessity for peace. During and following World War II, it responded with thousands of opportunities to share in reconstruction and rehabilitation.

Today, in an "age of meaninglessness," surrounded by the "meatball generation" (all pieces cut uniformly to size, no sinews to hold it together), participants in the UCYM are digging their way into some deeper understanding of the theological and moral basis of international affairs, the Christian dimension of sex, the issues of faith and order on which we have historically differed. In a time when nationalism is rampant, world Christian youth relationships of the UCYM are mushrooming. Take, for example, the exchange visit with Latin American Christian youth and the reconciliation team sent to Cuba. One hundred and fifty youth from the United States will participate in the 1960 European Ecumenical Youth Assembly, and there will be significant international participation in other conferences coming up in 1961 and 1962 in Europe, the United States, and Latin America. Other evidences are

the exchange programs and the sending of work campers abroad through the Commission on Ecumenical Voluntary Service (a joint agency of the UCYM and the National Student Christian Federation), and the sharing of resources, prayers, leadership, and thousands of dollars annually through the World Youth Projects.

Organizational patterns are affected

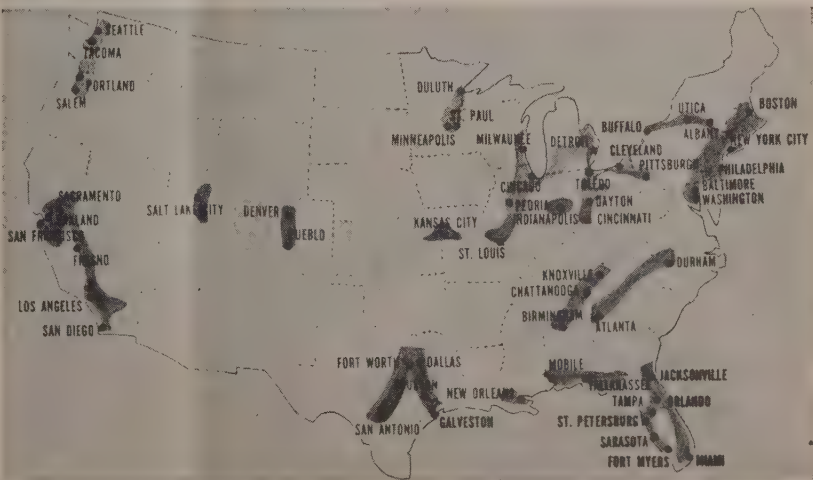
The following statement of the Oberlin Faith and Order Conference on implications of mobility is equally pertinent as an observation on all the changes indicated above, and more:

"... mobility profoundly affects the church, her ministry to people, and the unity she seeks. Mobility brings problems to the church of the revolving door which in a year transfers as many members as she gains. . . . Mobility brings problems to the . . . 'sending' church and to the . . . church in the area of new residence, to the open country and small-town church bidding farewell to her youth, and to the city church. . . . But mobility also offers opportunities to the church. It gives her a second chance to reach previously unreached persons. It compels the church to rethink her practices, her traditions, even the form and content of her message. It opens up new avenues of cooperation, new evidences of unity, and a renewed urgency for dedication alone to the Lord and his service."

New avenues of cooperation are needed

It is clear that the standard organization pattern of the UCYM—two youth and one adult representative from each local church to the city or county UCYM governing body—is

"Megalopolitan Areas" of the Future



From map in the November 28, 1958, *U.S. News and World Report*, based on the birth rate indicated in the 1950 Census.

¹Quoted by permission of the *Saturday Review*.

At the 1959 General Council of the UCYM the sub-committee on Youth Week works on plans for the 1961 observance. The theme for 1961 will be "Into all the world together."

Left to right: Patrick Fontane, Ward Kaiser, Joan Adams, Marjorie Wilson, Bonnie Hubler.



obsolete in our metropolitan and megalopolitan areas. New organizational patterns must be developed, tailored to the conditions of the community being served. It seems equally clear that denominational judicatory structures inherited from the past cannot meet these new needs thrust upon us. Organization must clearly be seen as a tool to serve our basic purpose. For example, UCYM as an organization is an expression and, we hope, an instrument of the ecumenical movement. It is not *the* ecumenical movement. We cannot afford the luxury of organization for its own sake.

City living, fewer chores, less play area, and more freedom for children and youth indicate the need for radical expansion of voluntary service opportunities in and near the communities where delinquency arises.

Currently, twenty per cent of boys between the ages of ten and seventeen have court records for misbehavior. Twelve per cent of the total youth population have been charged with delinquency. The problem of delinquency has reached its greatest intensity in metropolitan areas. It is anticipated that one million children and youth will be brought before the courts in 1965 and 1,400,000 in 1970. New strategies of cooperation between churches, schools, agencies, and government are imperative if this trend is to be stopped and delinquent youth rehabilitated.

Our present pattern of urbanization tends to create class societies in various neighborhoods, so that people see only their own kind of folk, and seldom experience the enormous richness and diversity of the human race

or appreciate the dignity of this difference. The UCYM has unique possibilities here to provide for significant encounter between youth of differing economic, social, and racial groups.

It is also obvious that the areas of decreasing population require new organizational approaches—perhaps unified youth groups. If such new patterns of cooperation are to be developed, there is no doubt that professional leadership, salaried and unsalaried, will be required. In some cases this means denominational support of a specialized youth work staff for a community or state council of churches. In other instances it may mean the joint employment of a youth worker by half a dozen neighborhood churches, to recruit, train, and counsel volunteer workers, and to serve as liaison with the agencies, schools, and government. In still other cases it may mean the employment of "street workers," or persons to guide volunteers in "street work" with unchurched youth.

During the next decade, with the burgeoning youth population and a decrease in the proportion of adults twenty to forty-five years of age, recruitment and use of adult workers with youth may have to be a cooperative venture.

These factors also raise questions about our camp and conference pattern. If we in the churches do indeed have one call—a common objective—and if we wish to be most relevant to the needs about us, then youth conferences involving youth from several churches in the same area, faced with the same issues, may not only be more effective than conferences

from wide areas, but also be a much better practice of stewardship.

The UCYM expresses growing unity

During the past twenty-five years there has been a growing sense of unity among the youth and adult leaders of youth who have worked through the UCYM and the World Youth Committee.

One very tangible evidence of this is the increasing experience with youth of many Christian traditions around the world. These are no longer far-distant experiences to which we listen, wide-eyed. Increasingly, their influence reaches the youth in each local church.

A second new evidence of our growing awareness of unity is the increasing number of significant contacts and relations with youth of churches who have not traditionally participated in the UCYM, such as the Episcopalians and some Lutheran churches, and some foreign-language and Orthodox groups.

An evidence of unity with great implications for the UCYM is the development, interdenominationally, of a new statement of the objective of Christian education which shows the concern of all the cooperating churches for the proclamation of the gospel within our cultural setting:

"The objective of Christian education is to help persons to become aware of God's self-disclosure and seeking love in Jesus Christ, and to respond in faith and love—to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the spirit of God in every relationship,

(Continued on page 39)

A SERIOUS APPROACH TO ADULT EDUCATION

By Mrs. Elaine LUBBERS

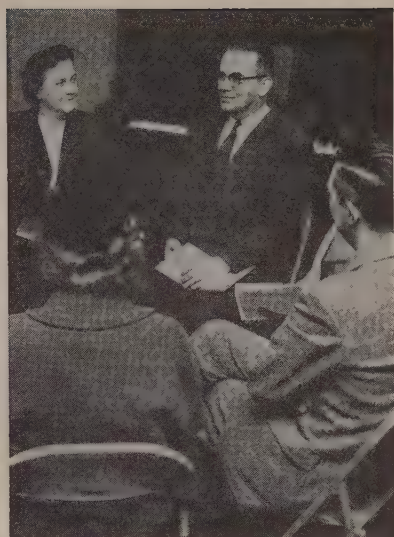
Director of Christian Education,
the Parkway Presbyterian Church,
Corpus Christi, Texas

to four-hour discussion evenings. The place of the church in international affairs has become a matter of real concern. Television plays, modern novels, movies—all are viewed with eyes and minds seeking to understand the world to which the gospel must be proclaimed today.

We offer a variety of courses

We found that one study period on Sunday morning was not enough. Many of our ablest adults are teaching in the church school and cannot attend the adult classes held at that time. Therefore we have adult courses both morning and evening on Sundays. These are offered in an elective system, the courses running for three months. Last year we offered three courses in the morning and three in the evening from October through June, and three in the morning only during the summer months. A faithful attendant both morning and evening could thus take seven courses during the year. This year we are offering a seventh course, one on religious drama, in the evening program. In the fall of 1959 we had 200 adults enrolled in these various courses—nearly four times as many as formerly came to the Sunday school.

The courses are provided according to need and interest. We usually include in each quarter one course on the Bible and one on personal faith. Our study program is concerned with both an understanding of the world in which we live and the gospel which



Tim Harden

must be proclaimed in this world. Hence Communism, modern drama, contemporary theology, and the modern home are seen as areas of realistic encounter for us in this day. As it is said in the brochure for our evening school: "We are gathered in the church to study together in order that we may more adequately prepare ourselves for the encounter that comes on Monday as we scatter, each to bear witness in the place of his service."

A selection from the titles of the courses we have offered will give an idea of the variety:

- The Synoptic Gospels
- Prayer, Its Use and Misuse
- The New You
- Romans
- The Apocrypha
- Christian Ethics
- History of the Reformation
- Modern Rivals to the Christian Faith
- Your Faith, Your Family, and You
- The Authority of the Bible
- The Gift of Power
- The Meaning of Worship
- The Dead Sea Scrolls

We grow our own teachers

One of the most heart-warming aspects of our adult program has been the development of teachers for these classes. We do not look for professional teachers, but for dedicated witnesses who are searching for an understanding of self and society. Our teachers are all busy people: doctors, lawyers, housewives, secretaries. Because they are asked to serve for a period of only three months at a time, they are the more willing to take on a teaching assignment. They are recruited at least six to nine months prior to their period of serv-

A STRONG adult educational program can change the entire tone of a congregation's life. This is our conviction at the Parkway Presbyterian Church in Corpus Christi, Texas, in our second year of a high-level adult educational program. Churches generally have underestimated the ability of lay adults, particularly their ability to study and learn the profound implications of their faith. In our church there are a large number of people who have a college education or its equivalent, and some with graduate degrees. These people are interested in learning more about their faith and its meaning for their lives, but only if this teaching is given at an intellectual level which they find challenging.

The center of our teaching ministry is the adult program. The strength of our ministry to our children and youth is dependent upon the adults who work with them, even more than upon a choice of curriculum. Enlightened and maturing adults have changed the tone of our church school program, and of the work done by the deacons, elders, and women's organizations.

This new spirit is apparent not only in the work being carried on within the church, but in the relation of our church members to community and civic responsibilities. Such problems as padded expense accounts, security, making an idol of company or job, and stewardship of time have become live issues over bridge tables where Parkway members are present. Last spring thirty of our laymen attended a laymen's retreat on the meaning of human existence today. Since then this group has been reading articles by Kierkegaard, Sartre, Niebuhr, Tillich, and others. They have been meeting every two weeks for three-

ice, which gives them time to prepare well in advance.

It is a stated policy that one new teacher be enlisted for both morning and evening sessions in each quarter, to insure a continuous teaching leadership. Teachers are asked to repeat a course only once, and are then required to teach a related course, in order that they may gain a broader background and depth in a particular subject area.

The program is producing its own leaders. Further, those adults who have taught are asking for opportunities to teach again. They are excited over the depths of meaning that are still to be discovered in the understanding of our faith. They are interested in the wealth of available biblical material that is related to all areas of life. They are discovering the vast store of religious literature, a closed door to many within the church. They have a deepening awareness of the tremendous challenge that faces the church in our age.

Because some of our people have caught the vision of the church as it exists in the concrete reality of life in Corpus Christi—in this place and time—they, like the early apostles, have felt that they are obligated to speak. They cannot remain silent.

We use many resources

As the director of Christian education, I have worked closely with each teacher in preparing a definite course outline well in advance. All our courses are pitched at the college level. Basic books by reputable scholars with varying viewpoints are selected as background reading for the teacher. The books used in class are the same as those currently used in many of our seminaries, and laymen do not find them any more difficult than do entering seminary students.

Teaching methods are determined by the type of material to be studied, the personality of the teacher, and the number of students enrolled in a course. Seminars and discussion groups are more common now than when the program first began, although some use is still made of the lecture method.

The teachers agree that, before they

can have an effective discussion, they must be sure the class understands the point at issue and the background material. Many teachers give outside assignments to class members. Buzz groups are often used in studying Bible passages. Mimeographed outlines of the lectures and materials covered have been prepared for the members in several courses. The history classes use some of the excellent films on Luther and Calvin.

"Your Faith, Your Family, and You" is a closed seminar and the only course that at present engages outside leadership. Speakers from the local family counseling agency lecture on marriage, divorce, teen-agers, sex, and the role of the family in today's society. The week following each lecture a discussion on its contents is led by a member of the class.

At the close of each quarter the Adult Council, made up of the teachers, meets to evaluate the courses and to suggest ways of improving teaching methods and materials. Often a course will point to an apparent need for study in a related field. For example, a course on "The Authority of the Bible" became a necessity as a result of a historical and critical approach to the Old Testament, an analysis of the synoptic gospels, and a study of the Dead Sea Scrolls.

Sunday-evening programs are popular

On Sunday evenings, fifty per cent of our congregation of 670 communicant members come to the School of Christian Living. The young people meet in the Pioneer and Senior High Fellowships. Three music education classes are offered for beginners, primaries, and juniors. These groups sing on alternate Sunday evenings at the worship service in the sanctuary. Nursery care is provided for preschool children.

The brief sanctuary service, from 6:00 to 6:15, planned and led by laymen, is a preparation for study through an endeavor to understand ourselves—who we are and what we do when we gather as the body of Christ.

Even the study, 6:20-7:10, and eating together, 7:15-8:00, are considered acts of worship. "The breaking of

bread at our evening meal is something more than just gathering to eat. It was at an evening meal that the Lord's Supper was instituted. In such a manner, that which was common was made holy; that which was ordinary was blessed and made extraordinary. So it is with this meal. Here, as those families who have been separated for service in Christ's name, break bread together in the expectancy of revelation. We are fed by the mercy of a loving Father. We are nourished for his service. In the words of the Negro spiritual, we are called to "break bread together on our knees." We close the evening with the dedication of our lives to the tasks of the week ahead.

Other leaders are emerging

One criterion of a program of adult education is the extent to which it encourages laymen to take responsibility for children's and youth groups. From that standpoint, ours is a successful program. This is because the emphasis of all of our courses has been the understanding of our role as disciples of Christ in this time. Many of our people realize that something was lacking in their own education as children in the church; they have seen a new responsibility for communicating a living gospel to their children. They are looking at the children's curriculum with the scrutiny of a higher critic.

Because our parents are developing a deepening spiritual responsibility to the community of God, they are volunteering for service in the youth program and the children's departments. Those of us who recruit teachers are finding more receptiveness to our requests. If such results are evident after only one year, we believe that the time will come when recruitment will no longer be a problem but a pleasure.

We know that we must continue to study and plan in order to improve and broaden the basic program we have just begun. If the doctrine of the priesthood of believers is to become a reality in their lives, lay people must be given an opportunity to fulfill their rightful role as disciples of the living Lord. This means that the church not only has a church school but it is a school. What we learn in the church must relate to living in the world, for in the church we are trying to prepare ourselves to live as Christians in the world. In our adult program it is the living Lord we seek, in order that the gospel we proclaim may be a living reality in the lives of our people. Our curriculum is life—lived in relation to Jesus Christ.

World peace is everybody's job

"Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." These words from the UNESCO Charter challenge the churches to develop a program of study and action for peace. This year, councils of churches from coast to coast are leading the way in such an effort; the *Journal's* special issue on international affairs serves as a major document in that program. Copies are available at rates listed on page 1.

What is a good Primary program?

by Myra McKEAN

Methodist children's work leader,
Niles, Michigan



George Adkins

FIVE O'CLOCK, Larry!" called Marge Forsman. "You asked me to tell you when it was five." Her son Doug and his friend Larry had been playing together that Saturday afternoon, and five o'clock meant it was time for Larry to go home.

"See you in church tomorrow," said Doug, as Larry struggled into his wraps. "Let's see if we can change the water in the aquarium. Let's clean it up good."

"Sure," agreed Larry. "Let's get there before anyone else and do it then."

"Anyone except Mrs. Ellis," corrected Doug. "You know she's always there first."

"If Mr. Sam has put that longer handle on the dipping net, the way he said he would, we'll be the first ones to use it. Won't that be great?" Larry's enthusiasm was mounting.

Doug reminded his friend, "You'd better talk it over with your folks tonight, Larry, so you can get to church real early."

"I will," promised Larry. "And I'll call you before I go to bed," adding in a lowered voice, "if I can."

After Larry had left, Doug came into the kitchen, where his mother was preparing the evening meal. "Mom," he confided, "Larry and I want to

clean out the aquarium in our Sunday school room before class tomorrow. I don't suppose you and Dad and Sue would be ready in time to leave early enough, would you? Clare's dad teaches a class, so Clare is always early. He gets to do everything."

"I think this is a good matter for our family council to consider," said Doug's mother understandingly. "But let's wait till after supper, shall we?"

"Six months ago," mused Marge Forsman, "I would speedily have dismissed as unimportant the idea of getting to church school early enough for the baby of the family and his pal to clean an aquarium. But since the parents' forum discussions at church last fall, Fred and I have done considerable thinking and reading. We've made use of the family council a number of times. Now let's see what it can do for us in this matter of four people rising extra early on a Sunday morning to accommodate one."

Marge found herself trying to evaluate the problem. Was this a vital decision or merely the whim of two boys who sparked each other in a desire to outdo a peer? Larry's and Doug's words kept running through her mind, as did certain statements she remembered from the parents' forum: "Children grow into real

(i.e., whole) persons as they are treated as real persons by adults who are themselves real persons." "Children will come to exercise the same respect, consideration, and thoughtfulness for others as they are accorded."

That evening the family council went into action. Doug stated the problem. The aquarium in the primary room needed attention. He and Larry wanted to get to church school very early the next morning in order to take care of it. Neither could do so unless their families were willing to cooperate by going early, too.

"How early?" asked Sue.

"What will the rest of us do all that time?" queried Tom.

"I could take Doug and Larry early if the rest of you are willing to come with Larry's family," suggested Marge. "It would be a full car for them."

It was Tom who made the prize suggestion. "Why doesn't someone call Mrs. Ellis and ask if the boys can look after the aquarium tomorrow. If she says yes, then find out what time they need to be there."

A few minutes later Doug and Mrs. Ellis were talking on the telephone. Mrs. Ellis was saying, "I am so glad you called. It will be a big help if you and Larry look after the aquarium

Third in a series of articles on programs for children

tomorrow, Doug. Clare has been coming early with his father and doing it whenever it needed to be done. But I am sure that often he would rather do something else. He can explain about the temperature of the water and other things he has learned. If you and Larry are there half an hour before class starts, that would be plenty of time. You can finish up while the other boys and girls are busy in the interest centers. Will you let Larry know that I am depending on you two?"

"Clare can help if he wants to," volunteered Doug seriously.

Thus it was that the two boys and Marge left home before the other members of their families, and the aquarium in the primary room was taken care of on Sunday morning by Doug and Larry, with the benefit of Clare's experience. Furthermore, plans were made to post an aquarium chart, giving the names of those who would like to help in this way and a set of procedures for doing so. But of even greater significance were the feelings of a seven-year-old toward his friends, his family, his church, and himself because of the manner in which this matter of concern to him had been handled by those whom it involved.

Primary children have needs

The urge to grow up and be respected as a person is very strong in a primary child. It is accompanied by

the desire for a degree of independence which is evidenced in such remarks as, "I know how to do it" or "Let me do it myself."

Primary children are learning to work cooperatively with a group. They will develop in this ability as adults provide opportunity for them to work happily with others. A good church program for primary boys and girls is one which helps them find satisfaction in widening circles of social living. This is basic to religious growth. It is the second part of the Great Commandment and the Golden Rule in action.

"We're making a diorama of David and his sheep on the hillside," declared Susan on her return from vacation church school one noon. "We're making it in a big cardboard box."

"And who, may I ask, is 'we'?" inquired Mother with interest.

"O, Tom and Bruce and Ellen and I. Karen wasn't there today. She went to the hospital to have her brace adjusted. But she's going to make some sheep at home. We'll tell the story and let the others see our picture when it's ready. I bet they'll like it." She paused for breath, then continued, "We *may* even decide to share it with the fourth-graders."

Primary children are beginning to think in terms of "we" as well as "I." Six- and seven-year-olds are just beginning to understand that others find joy and hurt in the same things they do. Eight-year-olds are able to put themselves in another person's place

and consider another's feelings.

"George won't be here any more announced Thad one Sunday morning. "He's moving to North Carolina. He's go to a school and a church he never saw before. He won't know anyone there but his family."

"We'll miss George," said Mrs. Olin. "He is such a good helper. It won't take him long to make new friends in his new church and school. Perhaps we can think of something we can do to help him while he is moving and until he gets acquainted in North Carolina. Let's think about it together."

Later that morning, when the children were together in a group, Mrs. Olin asked Thad to share the news about George. Then she raised the question, "If you were moving away to a new home, what would help you to be happy until you were able to find new friends there?"

"I'd like a game I could play by myself," suggested Anne.

"Or a new book I could read," added Nora.

"I'd like to get a letter from my friends," said Paul.

"I'd like someone to go along with me," asserted Bruce.

"Is there something we can do to help George while he and his family are moving?" asked Mrs. Olin.

Many suggestions were made. The children finally decided on a "Surprise Box," containing a surprise package for each day of the week. That would cover the days of travel and those immediately following. Thus was initiated a project in friendly concern for one of their group at a time of special need.

Primary children like to do things for themselves. At the same time they are learning to work cooperatively as a group.

Clark and Clark



Fellowship offers security

Primary children find security in belonging to a group. Within the church school they need an environment built around their interests and abilities, with opportunities to investigate, experiment, work out problems, and worship. The class should be small enough (under twenty-five) to allow each child to participate and express himself, with the help of sympathetic, imaginative teachers who are at ease with children of this age. Friendly contacts with other members of the church staff—the minister, director of Christian education, sexton, organist—and an opportunity to join with other groups in meaningful service projects help to extend the child's sense of belonging to the wider church fellowship.

Primary children are drawn into closer fellowship with the church through their parents. The child may help his mother or father with some church responsibility, such as arranging a room for a meeting, decorating the sanctuary for a special service, delivering flowers to someone who is ill, folding bulletins for the worship service, and in countless other ways. He may be included in his family's plans to entertain the minister in their home, or in some festivity connected with the church. On special occasions, as at Christmas, he may attend all or part of the Sunday-morning service with his parents.

Additional teaching experiences are offered

To help primaries grow and develop an appreciation for Christian values, churches provide a variety of group experiences for primaries. Some churches find it possible to extend the regular Sunday-morning church school session to two or more hours with the same children in attendance for the entire time. A longer session enables teachers to develop some activities and add others, thereby enriching the planned study unit. In addition to the regular Sunday-morning session, many churches offer additional sessions for primary children at other convenient times, such as Sunday afternoon, Saturday, or a weekday after school. The purpose of these sessions is to continue or supplement the Sunday program.

Another enriching experience for primary children is the vacation church school, which meets on consecutive days for a period of from two to eight weeks. Here again much more can be accomplished than in the weekly Sunday session.

Ideally, the same workers should serve in each of the primary sessions,



If a children's choir is a primary department activity, there should be joint planning by the choir director and the primary department leader.

Ray Shaw

but of course this is not always possible. It is important, however, that all workers with primary children understand what takes place in the various sessions and the relation of each to the church school program. Teaching materials used should be those prepared or recommended by the denominations, such as the Co-operative Vacation Church School texts.

Some churches have a children's choir as a primary department activity. To avoid any conflict of time or interest between this and other church school activities, there should be joint planning on the part of the choir director and the person in charge of the primary program. Each activity has its place, and each can enrich the other.

Extend the program to the neighborhood

The church school program for primaries may be extended to small, informal groups that meet during the week, under the voluntary leadership of parents or other concerned adults. The meeting place for such a group may be anywhere in the neighborhood that is convenient for those interested—in homes and back yards, a park or public playground, or on church premises if they are not in use at the time.

For the most part, these will be after-school play groups where chil-

dren and parents continue the fellowship which they have come to enjoy at church. Here, too, there will be valuable learning experiences, as children are helped to grow in relationships and mothers have a chance to broaden their own understanding of their children's needs. Guidance to the leaders of such groups is available in the "Let's" series of booklets, published by the National Council of Churches,¹ and similar publications, as well as from church school teachers and supervisors.

Besides providing additional meaningful experiences for primary-age children, neighborhood groups are important as a means of attracting the children of unchurched families, and eventually drawing them into the fellowship of the church. Reaching out to those who have no church home is an important responsibility of the membership and staff of every local church.

Mrs. McKean's series of articles on the various types of church programs for children will conclude in the February issue with one on juniors. Following this there will be a series of articles, written by various authors, on the Sunday-morning church school program.

¹The "Let's" Series of guides for primary and junior leaders: "Let's Play," BB04, 70¢; "Let's Go Exploring," BB04 60¢, and "Let's Teach Through Group Relations," BB04, 80¢, from the Office of Publication and Distribution, National Council of Churches, Box 301, New York 10, N.Y.

"Selling" your vacation church school

by A. Myfanwy ROBERTS

Associate Secretary, Department of Christian Education,
The Protestant Council of the City of New York



What
your
Councils
are
doing

A HUMORIST once said that, in our age of rapid advance, you have to run like mad to keep standing still. The same thing may be said of the vacation church school. Little more than half a century ago, three dedicated New York men brought a handful of children into a "Bible class," primarily to keep them off the crowded city streets during the summer months. Today, in the metropolitan area, 1500 teachers serve more than 32,000 children of many races and backgrounds enrolled in the vacation schools. Most schools operate for four weeks; but many run for the entire summer, and some in the afternoon as well as in the morning. In other areas of the country, one sees the same steady growth. The vacation church school is now accepted as an

integral part of the total Christian education program.

But because of its general acceptance, there is danger that vacation church school will be taken too much for granted, and that consistent and imaginative promotion may be neglected. Some public relations consultants say that you have to promote at least nine times before you begin to see results, but church groups sometimes settle for an announcement in the bulletin and a letter!

Actually, every means of promotion should be used to "sell" the idea of vacation church school to children, parents, and the general public. First, the vacation school must be presented to church people as an important facet in the whole Christian education program. Second, it may be envisioned

as part of a city-wide effort to give guidance, good leadership, and fun to children in the summer months and thus help to combat juvenile delinquency. (In New York, vacation church schools are included in the Mayor's report on summer programs aimed at combatting juvenile delinquency, along with youth programs, day camps, play schools, and recreational activities.)

The newspapers cooperate

Promotion in New York begins months before the schools actually start, and is directed to the adult community as well as to the children. After the Vacation School Committee meets early in the spring to set dates, suggest a theme, and make recommendations for courses of study, preliminary announcements are sent to every pastor and church school superintendent, and also to area and neighborhood newspapers. These news releases point up the theme and scope of the program, the number of children expected to enroll, the cooperating churches, and the names of vacation school chairmen and committee members. Wherever possible, pictures are included for neighborhood papers.

Incidentally, the newspapers cooperate in many ways during the school term. Vacation school leaders send to the newspapers items about field trips, special projects, neighborhood activities, and other interesting programs. Where special services are held for parents or colorful programs are arranged, the neighborhood newspaper may also send a photographer. In several instances, a full-page spread has been used for the Saturday edition of the paper, with pictures of children working on a variety of projects. When a release promoting a special program has been given to the papers, there is always a follow-up story, telling who took part in the



Photograph
used on the
posters
and post cards
available
from the
National Council
of Churches
for promotion
of 1960
vacation
church schools.
See footnote on
page 17.

rogram, how much money was raised for the project, where the money will be used, what further activities are planned, and other items of interest. Usually the editor gets a note of thanks from the teachers, and sometimes one from the children, for his cooperation and help in publicizing the program.

Use posters, bulletins, and letters

As the time draws near for the school to open, letters and mimeographed bulletins giving dates, theme, and suggested courses are again sent to pastors, former vacation school principals, denominational offices, and interested individuals. Samples of promotional post cards and posters are often included. (These are available from the National Council of Churches.¹) In order to avoid as many program conflicts as possible, information about vacation school dates and special programs are usually sent to the public library, school officials, the Parks Commission, and other agencies that operate summer programs.

Posters are used in abundance for church bulletin boards, store windows, and house windows. Several years ago, car cards were displayed on buses and subways as well as in churches. However, the weight of the cardboard made mailing inconvenient and expensive, so that in recent years paper posters have been used instead.

One group has experimented with car stickers saying, "Attend Vacation Church School"; these were displayed in church members' cars. Children were also encouraged to make posters promoting aspects of the vacation school, which were then displayed in neighborhood stores and libraries.

Broadcasting stations cooperate

Radio and television have provided several opportunities to tell the vacation school story. During the past summer "The Fourth R," a religious television series for children in New York, gave programs that were related to the vacation school theme, "God's World," presenting various aspects of God's wonders in nature. The "give-away," a mimeographed bulletin of directions for making some of the items shown on the program, was in great demand by vacation school teachers. On the first Sunday of vacation school, pupils from one

school were brought in to tell about their program and show some of the projects being carried out, and a special plea was made for children to attend the vacation school.

In other cities, also, interesting possibilities have been worked out with the broadcasting stations. In Scranton, Pennsylvania, some years ago, the radio station gave time for the presentation of prize stories written by children in the vacation school. In Bethlehem, the fifth- and sixth-grade children present a radio worship service over the air, which sometimes includes a dramatic skit.

But even where these special events are not possible, most stations will carry spot announcements by the religious news editor. These announcements should be carefully worked out in terms of time allotment—half a minute, one minute, or whatever time is allowed—and sent to the station ahead of time, so that they may be worked into the regular program. A telephone call or personal visit to the program director at the station, to give him a little more information

about the program, will be appreciated. He may be able to suggest other possibilities for promotion over the air.

Training programs are promoted

A second important phase of the vacation school program which must also be promoted aggressively are the training programs for teachers. Every year these teacher training programs include classes for age-group leaders and administrators, and special "how-to" sessions on music, dramatics, handwork activities, and recreation. There is some personal solicitation by telephone, but most of the promotion is done on a larger scale. Again, letters and mimeographed information about the dates, theme, suggested courses of study, and general pattern for the training sessions go to ministers, directors, church school superintendents, vacation school principals, denominational executives, and teachers who have attended the school in previous years.

(Continued on page 43)



The vacation church school may be thought of as part of a city-wide effort to give guidance, good leadership, and fun in the summer months to many children who have more leisure than they know what to do with. It is also a way of reaching unchurched children.

Edward Wallowitch

¹The 1960 vacation church school posters, post cards (with the same design as the posters), and promotion leaflets to be sent to families are already available. Order from the Office of Publication and Distribution, N.C.C., Box 301, New York 10, N.Y. Prices: posters, 10c each; post cards \$1.50 per 100; leaflets \$2.75 per 100.



The Director of Christian Education meets with a subcommittee. This picture is taken from "Meet Bill Hayden," a filmstrip describing the work of the director of Christian education and his relation to the Board of Christian Education. The filmstrip is available from Frank Bee Film Productions, Inc., 3426 Bay Front Place, Baldwin, New York, for \$12.00.

The Board in Action

How should the local church Board of Christian Education function?

by William S. HOCKMAN

Minister of Christian Education,
First Presbyterian Church, Glen Falls, New York

The following article comes out of the experience of an outstanding minister of Christian education. Mr. Hockman has made notable contributions to Christian education, particularly in the fields of administration and of audio-visual materials and techniques. He does not intend that this statement shall be regarded as a blueprint for the operation of a Board of Christian Education. Rather, he hopes that it will help churches think through their own educational needs and provide for effective administration.

THE EDITORS

THE BOARD of Christian Education in a local church does not intuitively know what it is supposed to do or how to carry out its functions. There must be some other agency—another board, the congregation, the pastor, someone—to direct this whole process. It's not automatic; and just to start out and make up your mind where you are going as you go along can be time-killing, frustrating, and downright disastrous.

Who creates the Board?

A Board of Christian Education must have some kind of parent organization. This may be the congregation itself, or some board or commission created by and responsible to the congregation. In my denomination it happens to be the Session. The congregation hands full responsibility for all education to the Session. Occupied with many things and unable to do everything directly, the Session elects a Board of Christian Education to be responsible to it for all phases of Christian education. This includes class teaching as well as the training of leaders for the church school and all club and fellowship organizations of youth.

Certainly the Board should elect its own officers, many or few. It will need to appoint its own subcommittees and indicate if their function is administrative, investigative, referral, or all three. The subcommittees will need to know whether they are to accomplish some task or report on some action which the Board itself should take on either policy or administration. To illustrate: the subcommittee

on youth may actually supervise the youth program through its supervision of advisers to the youth fellowship; or it may be the committee of the board to which all questions concerning the youth program of the church are referred for study, investigation, and then report to the Board. It could be both, of course. But a subcommittee must always know what its function is—that's essential to smooth operation.

The parent organization will usually determine the way new members are to come onto the Board. The Board itself may elect them, or it may nominate them to the parent body for election. It seems to me, after long experience with Boards in four different situations, that it is best for the Board to leave the electing to the parent body. If this body wishes, the Board can present to it a list of nomination from which elections are made. After election, it would seem best for the parent and electing body to notify the person of his election, and for the Board to welcome the new member to his position on the Board.

Who are its members?

Of whom should the Board be composed? This brings us close to the question of just what categorical function the Board is to have in the total life of the church. If the Board is to be a policy-deciding body, as it can well be and often is in the larger churches which have adequate administrative staffs, then the Board ought to be composed of church members who have the qualities, insights and interests needed for such policy decisions. These may be school principals, schoolteachers, college professors, denominational or council staff members, or other persons with special qualifications.

If, on the other hand, the Board is to be administrative in function, or quasi-administrative, then its members will need to be of a somewhat different type. To make this quite clear: If the job of the Board is to determine educational policy for administrative people, then the Board should be composed, according to my experience, of people from the congregation who have a deep concern for education in all its aspects and who are not involved in detailed admin-

stration at a time when objective policy decisions need to be made. Obviously, those immediately in charge of carrying out a program will find it difficult to back off and look objectively at some aspect of long-range planning or policy.

However, when the Board is charged with carrying through the program of education, then it would seem we shall need on our Board people who are involved in this work. On this type of Board I would expect to find departmental principals, a teacher or two, the church school superintendent, as well as several people from other boards, such as trustees, deacons, elders. These people would not sit on a Board which deals with policy only. Such a Board would be composed of top people from the congregation, in addition to several persons from other boards who would act as unofficial liaison agents.

Whatever the main function of the Board, it will operate best if it has a regular time of meeting and if there is either a set agenda or a special agenda for each meeting. Unless Board meeting dates are set, the Board will find other meetings crowding it off the calendar. Unless the Board has an agenda, it will wander in general discussion and not get its work done.

Who heads the Board?

Where there is a director of Christian education, he should be related to the Board as its executive officer. He carries into effect what the Board decides and plans. His work begins when the Board adjourns. In the meeting he may express himself freely, but not vote. While he is the Board's "professional" adviser and its executive, he will also be its informal leader and "educator." This will be especially needful in situations where Boards are beginning their work, or where they are shifting from one major function to another.

In his role as educator of the Board, the director will bring to it the best thinking of his denomination through magazines, books, and pamphlets. In addition, he will keep members abreast of the best thinking and practice in the general field of the church and its educational work. Most of all, he will encourage his Board to look ahead and to anticipate the advances in leadership, budget, plant, and policy which the church needs to make.

As the director turns to his work (after the Board meeting), he will be conscious of the backing which the Board gives him at all times. He will interpret his function in the whole educational effort of the church in the

light of the Board's decisions and policies. He will perform the important task of indicating to all leaders in the church's educational program that the Board is the sponsor and interpreter of their work; that it seeks to help them in all its aspects, from adequate curriculum to adequate classroom lighting. The Board's backing is especially important in the matter of adequate financial support for education. Here it has the prestige to lay requests before those concerned with total budget.

In churches where there is no director, the church school superintendent becomes, in a very real sense, his counterpart. For instance, in a major denomination the job description of the church school superintendent can actually become that for the director, when one is hired. When that happens, what becomes of the Sunday school superintendent? The best thing I know is for him to be designated by the proper authority as assistant to the director. Then the director of Christian education and the superintendent, between them, can work out areas of special responsibility; and wisdom would indicate that the superintendent should have a very immediate administrative relation with the church school.

What are its functions?

In the larger churches that have both Board and director, it seems to me there should be an administrative body as well as a policy-making body. Policy I would leave to the Board and the director, and general administration (within the policies set by the Board) would be carried forward by the Church School Council, the Youth Council, and other bodies. It might be better to have an Educational Council, and have on it the heads of every "educational" effort and program of the church. The church school superintendent would be chairman of the Council, unless it wanted to elect some other member to this post. Here would be decided ways and means. Here detailed plans would be formulated which would carry out general policy.

To illustrate: The Board of Education, concerned with the congregation's need for specific information on the scope and depth of the educational program of the church, has decided to hold a general Open House on Education. It may even pick the date—well in advance, of course. Now the Board wants the congregation to get a worm's-eye view of facilities, processes, personnel, and other aspects of the church's educational effort. That's its goal. But it will now turn to the Educational Council to formulate de-

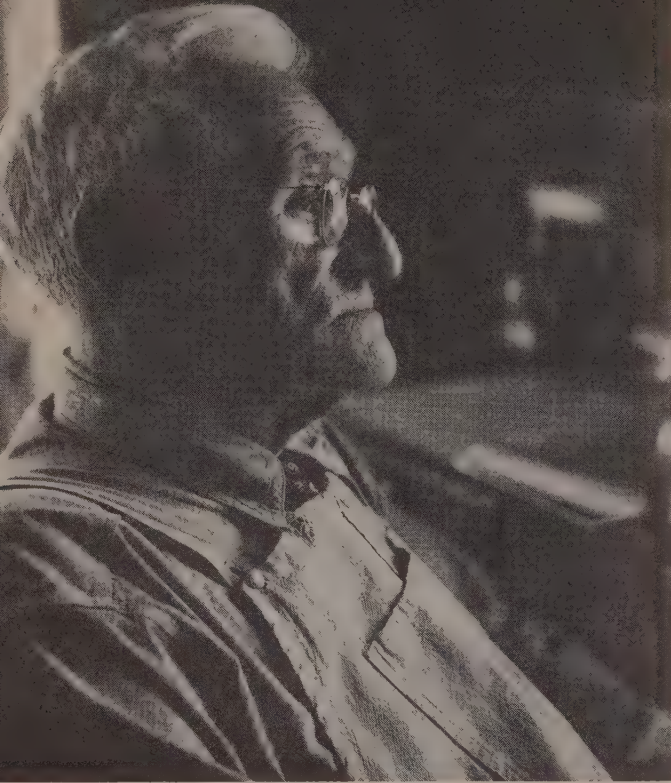
tailed plans for this Open House, and expect it to carry these plans through. The Council will challenge every educational unit of the church to interpret its work vividly and strikingly. In another situation, the Board might appoint several of its members to head up a general committee, which then would formulate and carry out Open House plans.

In a certain church, hay rides were called into question as a proper activity for the young people. The youth leader did not share this point of view, but parents and others pressed the point. It came up for discussion in a Session meeting. The Session passed the problem along to the Board of Education. The Board faced the matter as a policy decision—a vital and touchy one. It referred the matter to its Subcommittee on Youth Activities. This committee met, then held a hearing to which parents, youth, and youth leaders were invited. After the hearing, the Subcommittee recommended to the Board that hay rides no longer be an approved social activity for the youth of the church. The young people protested vigorously. They asked to state their case before the whole Board. A meeting was arranged for this. The more the youth representatives talked, the more the Board was convinced that it should stand by its decision to ban hay rides. The whole matter ended when the Board's final statement appeared in the weekly bulletin of the church, and everyone drew a sigh of relief.

Here is another instance: The teaching staff of a small church was heavily sprinkled with teen-age teachers. The new director of Christian education faced a tough situation: she wanted to enlist adults for teaching, yet at the same time she wanted to conserve the interest of the young people. What to do? She laid the whole question before her newly formed Board, which struggled with the problem and worked out a solution: as teachers in training, teenagers could assist and substitute for regular teachers, but they could not hold classes in their own name and right. Today that church has a fine staff. Its young people are honored to be asked to become teachers in training, and quite a few of them have gone on into both public and Christian education. In this case, the Board provided both the method and the machinery for handling an explosive situation.

In summary, a Board will function effectively when it has been properly created, when it has the right relations with other church bodies, and when it understands what its work is and how to go about doing it.

For older adults—



Older adults are often people of spiritual depth and unusual intellectual ability. They should always be treated with respect as adults and not in a sentimental or patronizing manner.

Edward Wallowitch

DOES YOUR CHURCH have a satisfying, creative, and well-organized program for its older adults? How does it compare with other community organizations, such as the "Y's" and the municipal park departments, in its service to this important and ever-growing group of citizens?

By and large, churches have not come to grips with the problem of serving their older members. Many churches are aware of the need, but do not know how to go about meeting it. In most churches, elderly persons are "integrated" into the total program, which usually means that no activities are planned specifically for them.

It is good to have older people serve as ushers, treasurers, office assistants, committee members, and in other ways. However, it is also good to have an organization that serves their particular interests. Given a program of their own, older people can increase their usefulness to the church and continue to grow as persons.

Old folk want companionship

To the question, "How do you like being retired?" most newly retired persons answer, "It was just dandy for the first three days. Since then I don't know what to do with my time."

To be happy, one must keep physically active and mentally alert. Yet as they reach retirement age, most individuals are faced with a gradual lessening of physical activity and an increasing amount of leisure time, which they are not prepared to handle. It is then that the need for companionship and social acceptance becomes greater than ever. The older adult wants to be wanted; he wants to participate in some satisfying, creative enterprise. Moreover, he would like to have this experience in a congenial group—preferably a peer group.

It is important, therefore, that a church provide some sort of organization for older members which will satisfy their basic need to feel wanted and needed. As a rule, they feel more at home with people of their own age than with younger people. This is not to say that a mixed age group cannot be satisfying, but many older persons have difficulty in keeping up with a fast-moving program, especially one that involves late hours and physical exertion. The older member doesn't want to be a spectator; nor does he enjoy being placed in a situation in which his age is magnified by comparisons. Given a choice, therefore, he usually prefers to be in a group which provides stimulating activity at his own speed.

Let them organize their own group

The first thing to do in organizing a group for older adults is to compile a list of potential members. This may involve a survey of the community as well as of the church constituency. From this list, select several reliable individuals and ask them to serve as a steering committee, to think through the many details involved in setting up the new organization. It is extremely important that from here on the planning be done by the older people themselves, and that the professional worker (or interested younger layman) act merely as a guide and resource person—not as an organizer.

The steering committee will do several things: discuss the best way to reach prospective members; pick a time and place for the first group meeting; arrange for a social hour at this meeting in order that members may become better acquainted; prepare an interest finder as a guide in program planning; discuss plans for self-support of the organization. (This is a matter of pride.)

At the first meeting, in addition to filling out the interest finder, members will appoint a temporary chairman to work with a nominating committee (perhaps the steering committee) in drawing up a list of nominations for offices. In addition to the usual officers, there should be chairmen for program, worship, service, membership, social, and any other committees that may be needed. (Remember that all these positions afford members an opportunity to be useful and wanted.) The group may also plan an order of procedure for monthly meetings, such as worship, business, program, and social hour. It may decide to have a "friendship hour" preceding each meeting, to encourage friendships among those who do not have an opportunity to meet together at other times.

Plan for special-interest groups

The results of the interest finder will determine what and how many subgroups should be organized to provide desired activities. People's interests do not change. The man who has always had a keen interest in sports does not lose that interest at age sixty-five. He may find other men in the group who will want to join him in attending sports events or

a program of their own

by Lois ILLINGWORTH

Enid, Oklahoma;
formerly a director of Christian education

watching games on television. Musicians will continue to love music, and may find that by getting together they can listen to hi-fi recordings or go to concerts. Art lovers may unite in visiting museums or private collections.

It is quite probable that several persons will want to paint. Perhaps a teacher can be found to meet with the group and help them for a nominal fee. If no teacher is available, members may enjoy getting together and helping each other. It is very important that there be a room at the church where easels and paints may be left and canvases hung to dry, as painting equipment is too bulky to carry back and forth from home.

There is sure to be an interest in a drama club. Play-acting is not exclusively for the young; some of our outstanding actors are mature people. This group might read plays from scripts for its own enjoyment. Occasionally it might plan to produce a play for the larger group, or even for the congregation. If there is no one in the group who can direct the cast, perhaps someone from a nearby school who teaches drama or has studied it might be enlisted as coach.

Choral reading is a very satisfying

experience for older persons. Sometimes a selection may be enriched with interpretative action. I watched a woman of seventy-eight interpret the Lord's Prayer with beautiful motions, her age and wealth of experience giving poignancy to the presentation.

There are always those who are interested in crafts, but such classes should not be overdone. A crafts project is doomed to failure unless the instruction is competent and the participants are enthusiastic. Older people like to create something; they enjoy the surprise and pride which come from a challenge well met. Remember, too, that the craft must not exceed the physical limitations of an individual. Someone with arthritic hands, for example, would not be able to do delicate textile painting.

In general, these special-interest groups should lay stress on creative rather than passive activities. Whenever possible, leadership for them should come from within the group. Groups should meet at least once a week. Four interest groups meeting five times a month may seem like a great many meetings to the church staff, but not to the older person with leisure on his hands.

Educational buildings are now being planned with multipurpose rooms, and the "purpose" of the older adults should be remembered in the planning.

Activities for the whole group

It is assumed that the church is offering courses in Bible and other aspects of religion for older people. If not, this should certainly be an important program element for this group. If church school rooms are crowded on Sunday morning, there is no reason why the older adults cannot meet at another time during the week. Some older members may be interested in joining small groups for prayer or Bible reading. Ministers should encourage and help those interested in doing "advanced" reading and study in religious areas.

A newspaper written and produced by the whole group of older adults is a creative and emotionally satisfying activity. It also serves to keep open a contact with members who are unable to come regularly to meetings. Through the paper, they continue to feel a part of the group. They can contribute news items, articles, or poems. The paper should include a



Classes in Bible and other aspects of religion should be an important part of the program for older adults. Whether these should be separate from other classes in the adult department depends on the desire of the group and the organization of the school. If space is scarce, older adults can meet on some day other than Sunday.

*Methodist Board of
Education*

"Happy Birthday" column, with a reminder to members to get in touch with each other on these occasions. Other personal items will include weddings of members' children and grandchildren, births in the family, illnesses, and deaths. There will also be reports on the progress of the various interest groups, as well as important announcements. Both the writing and the printing (probably mimeographing) should be the work of the members themselves.

If members are interested in learning more about their community and are able to take short excursions, they might visit places of cultural, historical, or sociological interest in the neighborhood. For example, they might study the architecture and stained-glass windows of some nearby church. Settlement houses, housing projects, hospitals, and other community projects offer possibilities. If there is another group for older adults in the community, an exchange visit would be valuable. Older people need to see what other older people are doing for themselves.

Meetings of the whole group should be held at least once a month. The programs should be varied and interesting. Reports and demonstrations may be given from the special-interest groups. Outside speakers may be invited to talk on a subject of general interest. Motion pictures may be shown. Some of these may be films of religious interest, perhaps borrowed from the local council of churches. Commercial films on nearly any subject desired may be obtained free of charge from the companies promoting the product or service—for example, travel films from shipping or airline companies. Occasionally a program may be devoted to music or art ap-

preciation. And don't forget the gold in your own churchyard. One of the funniest programs I ever sat through was given by the custodian of a large church, who related his back-stage experiences in keeping the church property clean and in repair.

Use your community resources

The availability of community resources will be a factor in planning the program. Materials and leadership, as well as ideas for group activities, may be obtained from many sources: your local church federation, ministerial alliance, or brotherhood agencies; libraries; Chamber of Commerce; police, fire, and park departments; radio and television companies; school and other churches; service organizations such as the YWCA; and, in larger cities, the public relations section of the FBI.

Various religious film companies will be glad to send brochures, and many churches have their own film libraries and files of information. The minister, director of religious education, organist, choirmaster, and members of the congregation—perhaps a member of the group itself—may have suggestions or leadership to offer.

Additional program ideas can be secured from the following agencies:

Gerontological Society, 660 South Kingshighway, St. Louis 10, Missouri

Institute of American Genealogy, 407 South Dearborn Street, Chicago 5, Illinois

International Associated Hobbies, 2252 East 8th Street, Tulsa 4, Oklahoma

National Council of State Garden Clubs, 160 Central Park South, New York 19, New York

National Federation of Grandmothers' Clubs of America, 203 North Wabash Avenue, Chicago 30, Illinois

National Horseshoe Pitchers Association of America, Crestline, California
Needlework Guild of America, 124 South 12th Street, Philadelphia 7, Pennsylvania
Senior Citizens of America, 1129 Vermont Avenue, Evanston, Illinois

Treat them as adults

In dealing with older people, church workers must always remember that they are dealing with adults. The supervisor should be careful to check the attitudes of those invited to help lead the program. Once I asked a talented young woman to help with a certain activity, and was horrified to hear her reply: "I would love to help, for I just *adore* little old people, don't you?" Older people resent being treated as though they were senile and childish, and justifiably so. The great majority of our older citizens are people of spiritual depth and intellectual ability who have a wealth of experience to share with those of us who have not lived so long.

Older adults need a service program of their own, and will enjoy doing something for others. They may build a scholarship for a ministerial student. They may work in a mission church. But the type of service that appeals to them most is caring for bed patients in the charity wards of hospitals or in homes—the sick who are poor alone, and old.

The secret of success in organizing the program is participation. Wherever possible, let the older adults plan and run it themselves. They will profit from being a part of the church's ongoing program, just as the church will profit from their creative efforts. Older members want to feel useful, and they want something interesting to do. Why not give them a chance?

What if they *don't want* to go?

by Douglas G. McKENZIE

Minister of the Bower Hill Community Church (Presbyterian), Pittsburgh, Pennsylvania

ONE SUNDAY MORNING Johnny, aged nine, startled his parents by announcing that he wasn't going to church school any more. The reason he gave was even more startling: "The teacher doesn't like me."

Upon investigation, it turned out that Jonny's real trouble was his inability to read easily from the Bible and other texts used in class. As a

result of his poor reading, Johnny was also a poor participant in class discussions. Quite naturally, he felt left out of things. Once they understood his problem, Johnny's teacher and parents were able to help him overcome his dislike for church school.

Many children who decide that church school is "not for them" are like Johnny. The reasons they give

are not real ones, or they are invalid.

Any number of things may discourage a child toward church school attendance: the size or location of the classroom, the teacher's tone of voice or mannerisms, the behavior of other children in class, poor teaching, an uninteresting program, his own sense of inferiority or strangeness, his parents' lack of interest.

If a child or youth refuses to come to church school, he may still attend some of the supplementary activities which offer opportunities for creative expression, such as the youth choir, drama workshop, folk-dance group, arts and crafts club, and social service projects.



Max Tharpe, from Monkmeyer

A child may not like church school because he feels out of place there. He may be a newcomer to the group. He may not live in the neighborhood or may not attend the same school as the other children in his class. He may have come from a different social and racial background. He may be a slow learner or physically handicapped. Or he may just be excessively shy. Whatever the reason, he is unhappy because he feels that he is different from the group and that they do not accept him.

Some children have no clear idea why they don't like church school. When this happens, it is well for parents to take a careful look at the quality of Christian education being offered. It may be that the program lacks clear objectives or that the administration creates problems. It may be that the curriculum is inadequate, that the teacher is poorly trained or unable to teach in an interesting way. Thus the child may feel quietly resentful at being deprived of a good Christian education.

What should parents do?

Several courses are open to parents who find that the Christian education program is not providing the best spiritual development for their child. For one thing, they can try to improve the program by offering their services as church school teachers or officers. This will help them find from the in-

side what the difficulty really is. As their own understanding of the problem grows, parents can help their child to appreciate what the church school is trying to do and to be less critical of it. Also, as members of the church school staff, they have an opportunity to introduce the kind of reforms that will make the church school program more relevant and vital to the child's needs.

Parents may also take an active interest in what their child is doing in class and help him to get the most out of the study materials, worship services, and service projects. The child who is in the habit of telling his parents all about Sunday school and who feels free to discuss religious matters at home is not likely to feel that he is being forced into church school attendance. Rather, he will be encouraged to raise questions in class which may stimulate both the teacher and other members of the class to examine their faith more closely. The net result will be a higher level of teaching and greater personal involvement in the program on the part of everyone concerned.

If a child is persistently unhappy with his group, it might help to transfer him to another class. This should not be done, however, without careful consultation between the child's parents, his teacher and the department head, and the child himself, since it may not provide the solution of his basic problem.

In the case of prolonged or vehement opposition to church school, parents may feel that it is better for their child if he stops going to Sunday school for a while and attends the regular church service with them instead. To a young child, the adult service may mean no more than the fact that he is sharing in something that is important to his family. After a few Sundays, he may be quite ready to return to church school, where the training and fellowship are better suited to his level of understanding and need.

The teacher's role is important

The role of the teacher in helping a child to overcome his dislike of church school is extremely important. Parents may have insight into their particular child's problem, but an observant and sympathetic teacher will have further insight by watching his behavior with the group.

The responsibility of the teacher is twofold: he must adjust the relations of the child within the group so as to encourage his active participation, and he must present the study material in such a way as to capture the child's attention and interest. A program in which the child is an active participant will hold his interest much longer than one in which he is merely a listener. It is important that the study material, as well as the teaching method, be of a high caliber and that

it meet the child's understanding and interest.

There must be close relations between the church school and the home. Teachers should make it a point to visit a child who is having problems, not only to meet the family but to get to know the pupil as an individual. Frequent parent-teacher conferences will be helpful in sharing insights and suggesting remedial procedures. A party at the teacher's home or an outing will help even more to establish friendly relations with individual children. Sometimes a twosome—just teacher and child—can do wonders in clearing up difficulties. By always maintaining friendly relations, the teacher will encourage the child to talk things over and perhaps find a clue to his own problem.

In each instance the teacher should consult with the church school supervisor, and possibly with other teachers who may have similar problems. Sharing insights is always helpful and frequently productive of new methods of handling difficult situations.

Special activities may keep them going

The enthusiasm of other members of the family for their special-interest groups at church is often contagious. Thus an unhappy junior was induced to hold out until he was eligible for the high-school department because of the build-up it had been given by an older brother. In the same way, children are stimulated by family discussions that come out of parents' groups and church-related problems. Such conversations give children a sense of the larger purpose of the church and a certain pride in knowing that their families are a part of it.

Children are rarely equally negative about every phase of their church school program. There is always some activity they enjoy taking part in or some person they enjoy being with. An alert teacher will be aware of these interest areas and friendships, and will plan special projects around them.

In addition, there are many supplementary opportunities for creative expression within the church school that can help to hold a child or young person through his problem period, such as the youth choir, drama workshop, arts and crafts club, special study and discussion groups, social service projects, church athletic teams, and fellowship gatherings. Even if he refuses to go to church school, he may still associate with the church through one of these groups. Extracurricular activities cannot replace participation in the church school, but they provide Christian fellowship and an opportu-

nity for the practice of creative skills.

Rebellion in children under the age of twelve can usually be straightened out with intelligent thought and action, but when a child reaches his teens the problem is vastly complicated by all sorts of outside pressures.

The average teen-ager needs a strong motivation to continue going to church school. If his close friends do not attend, then he too will want to discontinue the practice, claiming that church school is a "bore" or that "nobody goes any more." He may have no specific basis for his dislike; he simply lacks the courage to resist the pressure of his teen-age crowd.

Teen-agers are real problems

Sometimes a teen-ager will refuse to go to church school merely to assert his growing independence. This often happens in Christian families where the parents take church attendance very seriously. The teen-ager feels that he needs freedom to experiment with religious ideas so that they may become part of his own experience. In part this is wholesome, for it implies a stirring of personal conviction in the teen-ager.

Teen-agers sometimes shock their parents by telling them that they no longer believe in Christianity. Parents usually become very alarmed or upset at this. Speaking of her daughter, one mother exclaimed, "Why did she have to go and do that! We've always set her a good example and been so careful to teach her how to lead a good Christian life." Another mother reacted to her son's rebellion as though it were a terrible scandal.

Both of these attitudes make the teen-ager's rebellion appear worse than it really is. Scepticism in a young person can be a good thing; it marks his growth toward a mature conception of the Christian faith and spells the end of many naive childhood beliefs. A parent should be careful never to register shock when a teen-ager declares his unbelief. Rather than voicing dismay and disappointment when a child professes heresy, he might just say quietly, "Well, son, that's a very interesting viewpoint, but can you substantiate it?"

The principal reason that most teen-agers reject Christianity is that they feel it is out of date and that it conflicts with what science tells us about life on this earth. They will cite many examples from the Bible to buttress their argument that Christian faith is not relevant as a rule of life in modern times. In particular, they will point to the unscientific accounts of creation in the Old Testament, and will regard

these as sufficient reason for rejecting the authority of the Bible as the Word of God in the conduct of their lives. The apparent conflict between science and the Bible will be resolved for the teen-ager as he comes to understand that the Bible talks about primary causes, while science is concerned with secondary causes.

Let him study at home

When all else fails, parents need to work out some creative alternative to church school attendance if they hope to retain their peace of mind and self-confidence. Perhaps the best alternative is for the parents to say to their teen-ager: "We respect your objection to church school, and we think we understand your reasons for not wanting to go even though we don't agree with them. So we will stay at home with you and spend the same time studying Christianity together."

Parents should make it perfectly clear that watching television, reading the funnies, playing ball, or going for a walk during this hour is not an acceptable alternative to church school attendance. If they will make the necessary effort to make the homestudy period worth while, and will follow the schedule regularly for a long time, the study can be very productive. When the son or daughter elects to return to church school he will not have dropped behind the class in its study.

Another possibility is to allow the young person to attend another church school of his own choosing. This course sometimes solves the problem, even though it may divide the family denominationally. While this may disturb some parents, it is much better than not attending church school at all.

If rebellion persists and no solution can be found that is agreeable to both parties, parents may have no choice but to grant their teen-ager temporary leave of absence from church school, in the hope that he will return in time by himself. In the meantime they should insist on his coming to church with them, or with his friends if this meets with less opposition. No parent ever feels satisfied with this solution, because he knows that it is risky to allow a child to give up church school. Yet if teen-agers are to be given freedom of choice, parents must be prepared to have them choose wrongly. Parents can only hope and pray that they will eventually return to the church school. Faith in God cannot be compelled; it will come when the teen-ager himself responds in faith to God's grace.



in Christian Education

Prepared by
the Department of A-V
and Broadcast Education of
the National Council
of Churches

Address all correspondence to:
NCC:DAVBE
475 Riverside Dr.
New York 27, N. Y.

Current Evaluations

from a nation-wide network of
interdenominational committees)

Albert Schweitzer

118-frame filmstrip, color, script, with
or without 33 $\frac{1}{3}$ rpm recording. Produced
by Jerome Hill and Erica Anderson, 1958.
Available from the producers, Room 515,
860 Broadway, New York 23, N.Y. Sale:
\$30.00 with recording, \$25.00 without.

Prepared by the persons responsible
for the full-length motion picture (avail-
able from Contemporary Films, 267 W.
5th St., New York 1, at a rental of \$60
color, \$40 b & w), this combination of
tills and narration excerpts from the
film production follows the continuity of
the original. All major aspects of
Schweitzer's childhood, maturation, and
accomplishments are covered, and certain
insights of his current mission in Africa
relate to the 1959-60 overseas mission
home.

It should not come as a surprise that
the filmstrip bears many of the marks of
craftsmanship found in the motion pic-
ture. Pictorial qualities are exceptional;
and the voice of Miss Anderson is pleas-
ing, though a bit indistinct at a few
points. This latter condition may be due
to the limitations of sound recording and
to the fact that our American ears are
untrained in listening to voices from an-
other language background. Prime util-
ization should not be affected greatly by
this condition, however. Actually, the
thorough treatment and development of
the material make it highly recommended
for the inspiration of junior highs through
adults, recommended for the same use
with juniors as well as for the instruction
of juniors through adults.

(V-D; I-C-2, VI-A-4)†

And the Child Grew series

Four filmstrips averaging 25 frames,
color, scripts, guides, with four 33 $\frac{1}{3}$ rpm
recordings. Produced by Church-Craft
Pictures, 1958. Available from some de-
nominational film libraries and other
Church-Craft dealers. Sale: \$25.00 com-
plete, \$7.00 each filmstrip with recording.

In a *New Home* opens with God's di-
rection to Joseph to take his family to
Egypt, covers the trip, and concludes with
the return to Nazareth.

On a *House Top* describes Jesus' daily
life as a boy, following normal routine
and highlighting instances of family wor-
ship.

Up to *God's House* concentrates on
Jesus' religious life as a boy, including
sabbath observance, synagogue school,
and the Feast of Booths at Jerusalem.

In the *Temple-Church* deals with Jesus'
experiences in Jerusalem at the age of
twelve, encompassing the journey to the
Temple as well as the conversations there
that so amazed his elders.

Eight committees evaluated one or
more parts of this series and seemed to
agree on several points: The visuals are
pleasing and accurate in most respects.
The script's attempt to tackle only one
idea at a time with the target audience is
wise, as is the producer's realization that
even between kindergarten and primary
levels there is enough maturation differ-
ence to warrant separate vocabularies
and paces in the narrative. Nonetheless,
the scripts beg a few questions of ac-
curacy and interpretation. For example,
viewers are offered a "might-have-been"
approach which omits references to any
of Jesus' siblings. Whether or not the
"niceness" of Jesus will appeal to pri-
maries is also questionable. Six of the
committees advised revision of the scripts
and felt the recordings were too monotonous
or slowly paced. (The producer
contends this rate of narration is sub-
stantiated by privately commissioned
educational studies.) Generally, the film-
strips are acceptable for the instruction
and discussion stimulation of kinder-
garteners and primaries in most denomi-
nations. All teachers will want to share
the fact included in the scripts that these
materials deal largely with possible but
not firmly established backgrounds.

(II-A-1; III-A-2)†

Are You Popular?

11-minute motion picture, color or b &
w, guide. Produced by Coronet Films
and revised, 1958. Available from some
denominational plus university and other
educational film libraries. Rental rates
will vary.

Teen-aged Caroline and Wally seem to
have the personality traits that make
them welcome and popular in almost any
group. Their examples of friendliness,
consideration, and interest in others
center around Caroline's acceptance in a
school new to her and the incidents lead-

†Indicates subject area or areas used by
the Audio-Visual Resource Guide to classi-
fy church-related A-V materials. This
"standard in its field" gives evaluations of
2500 motion pictures, sound and silent film-
strips, slides, and recordings, in addition to
other materials.

ing to her first date in its social setting.

Short, yet fairly comprehensive, the
film is recommended as a discussion
stimulator with junior highs, senior highs,
and their parents. Perhaps the elders
will benefit most from its use, since the
treatment points up the potential effects
of an understanding home atmosphere.
Acting and dialogue are not inspired, but
the positive approach can start follow-up
off on the right foot. Even though teen-
age social patterns do differ from region
to region, this film considers basic eti-
quette that should be appropriate every-
where.

(VI-B-1 & 2; VII-D)†

The Bible and the Presidents series

Four 55-frame filmstrips, color, scripts,
guides, with or without two 33 $\frac{1}{3}$ rpm
recordings. Produced by the American
Bible Society and Cathedral Films, 1958.
Available from the ABS, denominational
film libraries, and other Cathedral deal-
ers. Sale: \$25.00 complete, \$6.00 each
filmstrip, \$3.00 each two-title recording.

Inspiration to Greatness (George Wash-
ington) begins with his inauguration as
first President of the United States and
includes the prayer he offered after tak-
ing the oath of office. Flashbacks portray
earlier years and the many occasions on
which Washington's well-studied Bible
made a difference in his life.

We Hold These Truths (Thomas Jeffer-
son) suggests the ways in which he gave
personal priorities to efforts involving
spiritual development. Owing in large
measure to his faith and interest in the
Bible, Jefferson felt that his role as author
of the Declaration of Independence and
the statute of Virginia's religious freedom,
and as founder of the university in that
state, were more important than his other
political honors.

A Man and His Book (Abraham Lin-
coln) follows the rail splitter from his
Kentucky beginnings and lawyer days
through his presidency and the Civil War.
The ways in which he based many war-
time decisions upon biblical truths com-
prise a major segment of the continuity.

Doer of the Word (Theodore Roosevelt)
traces the all-round development of a
sickly youth into a vibrant man. His
career in various public service areas is
documented along with accents on the
biblical injunction to be more than hear-
ers only.

Interestingly enough, two of these film-
strips are better than average while the
other two are below average. The Wash-
ington and Roosevelt strips seem to drag
in relations between the Bible and the
man; whereas those on Jefferson and
Lincoln do a commendable job in this re-
gard. For example, Washington's treat-
ment does involve a few evidences of
apparent religious life, but the impres-
sion is too often given that his faith
enabled him to remain physically un-
harmful during military campaigns. The
Roosevelt filmstrip also speaks of Chris-
tian idealism, yet the script describes
his insistence that "Our first duty is
to the United States" and that reach-
ing out to other nations is necessary
for our own good. Granted that such

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statements can easily be taken out of their original context, yet the subtle danger of carelessly using "hero worship" to reinforce spiritual truth is always with us. Happily, the other two filmstrips in this series succeed where their companions more or less fail. Both the Jefferson and Lincoln interpretations yield a wealth of ways in which these men allowed the Scriptures to permeate their total selves. The number and significance of the specifics shared make these pieces quite helpful in a variety of learning situations. With regard to technical quality, most evaluators considered the art work excellent, and a few were of the opinion that the coloring was almost overpowering. Some felt that overdramatized moments occurred in all four strips, though these were not serious enough in themselves to limit use. In summary, the *Jefferson and Lincoln titles are recommended for the instruction, discussion stimulation, and motivation of older primaries through adults. The Washington and Roosevelt materials are acceptable for discussion stimulation, limited for instruction and motivation with the same audiences.*

(III-E-4; I-C-2, VI-A-2)†

The Bible on Film series

Nine 13-minute motion pictures, color. Produced by Christian Mission Films, 1957, (more in production). Available from the producer, P. O. Box 27883, Hollywood 27, Calif. Rental: \$7.00.

The Creation seeks to visualize the first two chapters of Genesis. As in all parts of the series, the film uses the "fluid camera" technique to give "movement" to still pictures (the art work from Alexark & Norsim filmstrips).

Abraham, Man of Faith includes his call, journey to Canaan, Lot's deliverance from Sodom, the Abrahamic Covenant, Isaac's birth, and the test of Abraham's sacrifice of Isaac in the land of Moriah.

Abraham and Isaac deals with the father's obedience to God's apparent will in Moriah, Sarah's death, Eliezer's commission to seek a wife for Isaac, his journey to Nahor, and the choice of Rebekah as the wife.

Isaac and Jacob includes Abraham's death, Esau and Jacob's birth, Esau's sale of his birthright, Jacob's blessing and journey to Haran, vision of the ladder, and Jacob's serving for Rachel.

Jacob portrays his marriage to Leah and Rachel, journey to Canaan, his fear of meeting Esau, conflict with the Angel of the Lord, and reunion with Esau.

Jacob and Joseph depicts Joseph's early life, gift of the coat of many colors, his dreams, the events involved in his sale into slavery, and Jacob's grief over it.

Joseph, the Servant tells of Joseph's life as Potiphar's slave and in prison, his interpretation of Pharaoh's dreams, and his crowning as Egypt's governor.

Joseph, the Ruler covers the famine in Egypt, the arrival of Joseph's brothers to buy food, the plot concerning them, Benjamin's reception in Egypt, and Jacob's journey to meet Joseph.

The Exodus depicts the oppression of

the Israelites in Egypt; Moses' birth; childhood, and call; his conflict with Pharaoh; the plagues and Passover; the Exodus and crossing of the Red Sea; and destruction of Pharaoh's army.

Motion pictures can be a most effective teaching tool, but that is no reason for doing everything in this medium. Unfortunately, although these materials represent much time and effort on the part of the producer, they indicate his lack of understanding as to how actual learning takes place. The ideal medium for the basic visuals used remains the filmstrip; yet while a few fluid camera products have possessed an artistic touch that made them "moving" pictures, the Bible on Film series does not attain such success. This film technique is rarely, if ever, appropriate for instructional purposes. The producer would have spent his funds more wisely had he perhaps added recordings to the filmstrip material from which these materials are adapted. The straight King James Version narration would be meaningful to many older viewers, though children would have a hard time following the continuity — especially with the large amount of Scripture covered in each title. No doubt the films will find wide acceptance in more conservative congregations desiring a purely literal treatment, but they have only a minimum of potential use within churches probing the deeper meanings of the subjects. On the plus side, it should be said that the films are of ideal length, but they try to cover too much in the time and often conclude abruptly. Since there are those who appreciate and others who dislike Alexark & Norsim art work, this production quality will draw mixed reactions, also. Acceptable for instructional purposes among older primaries through adults in fellowships looking for such materials, the series is limited for the same purpose and ages in other communions. Optimum use would come from employing the films as introductory and/or review tools rather than "core" aids.

(III-C-2)†

Congo Christian Centers

80-frame filmstrip, color, script, guide, with 33½ rpm recording. Produced by the Methodist Church (Board of Missions), 1959. Available from Methodist Publishing Houses. Sale: \$10.00; rental: \$2.50.

One denomination's missionary efforts in the Belgian Congo are documented. Beginning with a brief background sequence on the country and its history, the filmstrip proceeds to locate and outline specific Methodist activities in this area, including leadership training, health education, worship, public schools, and other related work. A final sequence concentrates on contemporary problems of industrialization, shifting populations, and national feelings.

Here is an example almost of too much of a good thing. Crammed with information and implications, the filmstrip tries to share more than its running time will allow. The cardinal principles of adequate introduction and follow-up would have to apply to its use. In addition-

ion to the too-rapid pace, the color photography is uneven and the general development occasionally becomes disjointed. Acceptable for instruction, discussion, and promotion with senior highs through adults in Methodist churches, it would have limited instruction and discussion values in other parishes.

(V-C-1)†

Digging Deep

64-frame filmstrip, color, script, guide, with 33½ rpm recording. Produced by the National Council of Churches (Commission on Missionary Education), 1959. Available from denominational film libraries and other religious A-V dealers. Sale: \$10.00.

Teen-agers attending different churches in a small town decide to get together in their youth activities. Organizing to achieve a more effective total program, they soon sense increased enjoyment and satisfaction in their cooperative Christian efforts, and expand their project and personal horizons.

Exhibiting an awareness for the real attitudes of many rural teen-agers today, the filmstrip is recommended as a discussion springboard and motivation piece with junior and senior highs in town and country churches, acceptable for similar uses and audiences in urban ones. Though content and technical qualities are uniformly good, the unfortunate truth is that few "city" high school youth would be stimulated by the topic's treatment. Nonetheless, scripting is straightforward and free of triteness, and the potentials

of getting together as Christians are interpreted wisely. The deeper meanings of working jointly are suggested broadly enough to make follow-up activities quite simple and natural.

(IV-C-13, 18; V-B-3)†

Daily Christian Living for Boys and Girls: Kit No. 1

Four filmstrips, color, scripts, guides, with or without two 33½ rpm recordings. Produced by Family Films (Family Filmstrips), 1958. Available from denominational film libraries and other Family dealers. Sale: \$25.50 complete, \$6.50 each filmstrip, \$3.50 each two-title recording.

Learning about Money (38 frames), adapted from the motion picture *Spending Money*, dramatizes the ways in which Dorothy's parents help her become a good steward of this type of wealth. Biblical texts are Luke 12:15 and I Timothy 6:10.

Learning to Forgive (44 frames), taken from *Turn the Other Cheek*, tells of a misunderstanding which separates Molly from her two best friends until she applies one of Jesus' teachings. Bible references are Matthew 5:43-44 and I Peter 3:9.

Learning to Help at Home (32 frames), from *Tokens of Love*, traces the realization of three siblings that their cooperation in home responsibilities is a part of loving Christian family life. Suggested Bible texts are Ephesians 6:1, 2 and Colossians 3:20.

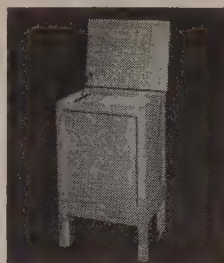
Learning to Overcome Selfishness (34

frames) follows *King of the Block*, in which Steve—and his father—learn a

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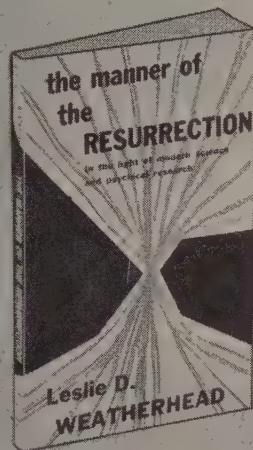
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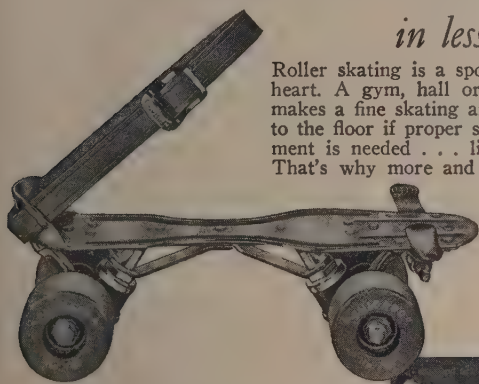
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lesson about bossiness and selfishness. Proverbs 17:17 and Matthew 23:12 are possible texts.

A major strength of each filmstrip is the credibility of the situation upon which the story line depends. Though consequent scripting and overall interpretation are not of uniform quality, all four filmstrips deserve consideration. The occasional injection of live dialogue sequences from the original motion pictures adds interest and dimension to what otherwise might have been rather trite preaching materials. Boys may not be greatly involved by the strips that center around a girl's dilemma, and vice versa, but imaginative teachers could bridge this potential gap. The color photography is often unnatural in fidelity and pose, but the sound tracks describe middle-class family life in an arresting balance of narration and dialogue (even though the celeste notes to indicate frame change elicited mixed reactions from the evaluators). While these materials imply acceptance of the use by parents of prooftexts in guiding their children through moral dilemmas, they are recommended as discussion stimulants with juniors and their parents, acceptable for the same purpose with older primaries. Parents will find them highly useful, provided they dig into the plus and minus aspects of the principles suggested. This type of follow-up is anticipated in the ratings for the younger viewers, also.

(Learning about Money: VI-B-5.

Learning to Forgive: VI-B-3.

Learning to Help at Home: VII-G; VI-B-8 & 9.

Learning to Overcome Selfishness: VI-B-9.

All four: VII-D)†

Daily Christian Living for Boys and Girls: Kit No. 2

Four filmstrips, color, scripts, guides, with or without two 33½ rpm recordings. Produced by Family Films (Family Filmstrips), 1958. Available from denominational film libraries and other Family dealers. Sale: \$25.50 complete, \$6.50 each filmstrip, \$3.50 each two-title recording.

Learning about Sharing (37 frames),

adapted from *Sharing Is Fun*, tells of a boy who saves his small job earnings to buy a certain puppy, only to give the little pet to a convalescing friend. The story relates to Hebrews 13:16 and John 15:12.

Learning about Friendship (40 frames) the filmstrip version of *First Impressions*, shows how two boys find they were wrong about a new fellow, and how they put one of Jesus' points into practice and make a new friend. Suggested texts are John 15:17 and Matthew 7:1, 2.

Learning to Get Along Together (43 frames) has been made from *Half Inch of Selfishness*. It looks in on two brothers who cannot seem to get along until they are reminded by their father that the Christian family is a team. Scripture references are Colossians 3:8 and Romans 12:18.

Getting Others to Like You (38 frames) follows *You Can't Buy Friendship* in tracing the story of a boy who tries to gain attention by belittling others, until his aunt helps him learn that Christian friendship has different characteristics. Bible texts include Luke 6:27-31 and Philipians 2:3, 4.

In this second set, the producer has again built his story lines around highly credible situations and, again, has given them uneven treatment. Technical qualities are quite similar to those of Kit No. 1 evaluated above. The approach of the "lesson" in all eight filmstrips is brought into sharper focus by its repeated use in this series of four. A parent (or elder) makes a point by quoting the Bible verbatim, and then attempting to relate the quotation to the problem at hand. So constituted, all of these materials have discussion possibilities, even if some teachers and leaders are not satisfied with the educational techniques implied in each. One feature not mentioned by the evaluators of Kit No. 1, but referred to often by those screening Kit No. 2, was the built-in set of follow-up questions provided for each strip. The idea of including questions at the end of each soundtrack on separate bands of the same record may not be the best procedure, but the producer's attempt to do more than suggest "utilization" deserves praise. Thus, the second kit is recommended for discussion purposes with parents and juniors, and is acceptable for the same use with older primaries.

(Getting Others to Like You: VI-B-2

Learning about Friendship: VI-B-2

Learning about Sharing: VI-B-9

Learning to Get Along Together:

VII-G; VI-B-9

All four: VII-D)†

The Golden Door

15-minute motion picture, color. Produced by Dynamic Films in cooperation with the American Immigration Conference, 1959. Available from the National Council of Churches (Church World Service), 475 Riverside Dr., New York 27, N.Y. and some denominational film libraries. Rental rates will vary.

"The Golden Door" is the portal through which the hungry and oppressed, the homeless and deserted thousands of

the world's refugees, enter the freedom and promise of the United States. In connection with the International Refugee Year, this film has been produced to describe our country's present immigration laws, past and present, and suggest ways in which they should be revised in view of ever-changing contemporary world conditions. Visualization is accomplished through stylized, animated art work.

Use of this film should not be limited to the specific program year for which it was made. Its informative, and challenging treatment of another "message" lifts the subject out of a purely emotional vein and employs aspects of visual imagination to suggest basic underlying principles. Unfortunately, the creative individuals responsible for this combination of audio and visual stimuli have overdone somewhat their contributions. The impressionistic musical backgrounds may prove an irritation, rather than a reinforcement, to many viewers. Similarly, the rapid pace of the narrative and swift transitions in the art work may leave some breathless. These qualities are mentioned to give users "fair warning," however, not to caution them against using the film. All of these qualities can contribute to highly successful ends if viewers are adequately prepared for what they will see and hear. The film packs a forceful punch without harsh criticism of possible opposing positions, though it might have been even more helpful if one or two concrete suggestions had been offered for follow-up action. All in all, the film is recommended for discussion stimulation and motivation with senior highs through adults. Specific ideas as to "what-can-we-do-now" may certainly be obtained from your denomination and/or Church World Service.

(IX-B-11; V-B-6, VIII-H)†

A Letter from Alaska (WWP)

18-minute motion picture, color. Produced by World Wide Pictures, 1958. Available from some denominational and other World Wide film libraries (for the one nearest you, write WWP, Box 1055, Sherman Oaks, Calif.). Rental: \$9.00.

While out on an Alaskan wildlife survey for his employer, the U. S. Forestry Service, Jim Randolph writes home about the beauty abounding in "America's last frontier." As his wife and ten-year-old son read his letter, the scenes dissolve into views of the areas described. Jim shares his observations of God's evident hand at work in so many ways, and ends his thoughts with a reminder of God's highest creation in Jesus.

The photographic splendor which brings alive the letter will impress most viewers. The script's ability to elicit inspirational tie-ins from educational facets yields another strength. On the other hand, much of the acting is overdone, and there is not enough explicitly religious content to warrant the use of this film in most curriculum settings. Therefore, since its best use is within "program" contexts, the film is recommended for the inspirational entertainment of family audiences and/or juniors in their own groups.

(I-A-4)†

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Worship Resources

for February

Primary Department

by Marian Claassen FRANZ*

THEME FOR FEBRUARY:

Peacemakers, the Children of God

For the Leader:

What can we do? "Progress" has brought us to the point where in our time each of several nations has enough weapons stockpiled to destroy the entire earth. As part of their daily diet of *entertainment*, our children see televised before their rapt eyes, without critical comment even from Christian parents, graphic, detailed portrayals of brutality and murder. How can we prepare them to meet the world with its attitudes of violence?

We can release into action the only force in the universe powerful enough to combat the forces of misunderstanding, suspicion, hatred, indifference, inertia. We can put into practice the way of the Prince of Peace—seeking to overcome hatred with kindness, turning away wrath with soft answers, building friendships by going the second mile and turning the other cheek. Whether or not we call this way impractical and idealistic, the laws of the universe continue to operate: hatred begets hatred; where peacemakers are at work, good will results. What we sow we shall reap.

By definition, Christian education is peace education. Its prime obligation is to create those conditions and develop those attitudes which bring about peace. Blessed are those who cultivate the mind and conscience for peacemaking, for they shall be called the children of God.

Additional Resources:

Good collections of peace stories are *The Friendly Story Caravan*, Broomell,

J. B. Lippincott, 227 So. Sixth St., Philadelphia, Pa.; and *Coals of Fire*, Bauman, Herald Press, Scottsdale, Pa.

An annotated bibliography, *Books Are Bridges*, has a thorough listing of books for all age levels on the subject of human understanding and good will, and is available for 25c from the Anti-Defamation League of B'nai B'rith, 515 Madison Ave., N.Y. 22; or from the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa. For an annotated list of peace plays, see the July-August 1957 issue of the *International Journal*.

Good stories that refute popular misconceptions about Indians, as presented on television, appear in other issues of the *Journal*: "Feathers" (March 1959), "How the Indians Said 'Thank you'" (October 1958), "The End of the Beginning" (March 1957).

For other suggestions in developing children's programs and projects on the subject of peace, write to Children's Plea for Peace, World Affairs Center, Minneapolis 14, Minn.

Mount appropriate pictures on a bulletin board, using the words of Matthew 5:9 as a caption. Pictures for this month would include those of Jesus teaching the people; one of a person carrying a soldier's pack, to visualize the story of the second mile; and, for the last service on peacemakers, pictures representing the biblical characters mentioned there.

1. Loving the Enemy

SONG: "Blessed are the peacemakers," in *Hymns for Primary Worship*. Learn the song.

TALK:

(You may need to define "peacemakers" for the children.)

Jesus was speaking to a crowd of people. What was he saying to them? "Love your enemies. Do good to those who hate you."

Those were strange words, the people thought. Their law told them it was all right to get even. But Jesus knew that getting even leads to more quarrels, and that this does not make a happy world. He said peacemakers are happy people because they stop quarrels and fighting.

SCRIPTURE: Learn Luke 6:27

STORY: "How Robert Lost an Enemy"

Robert had no friends. You might think that Peter should have been his friend, because Peter lived right next door in the big apartment building, and Peter was just the same age. But Peter and Robert weren't friends at all. They were enemies. They could hardly talk to each other without quarreling, and they would hardly quarrel without fighting, and when they fought one of them usually got hurt. Then the two boys were more angry than ever before.

The only real friend Robert had was a little black and white puppy. He had found the puppy in an alley one night. He gathered the whining, shivering little dog up in his arms. At home he gave him a bath, fed him a good supper, and took him to bed with him. The little puppy licked Robert's hand, wagged his stubby tail, and was off to sleep.

For three nights Robert came home to find the eager little dog waiting for him. But on the fourth night no wagging little tail met him at the door. Robert

called and called, and looked and looked, but nowhere was there a sign of his frisky little puppy. Finally, with a lonely sigh, Robert sat down on the steps and began to cry. Behind the door something moved! It was Peter. Peter was laughing!

It was then that Robert learned the awful truth. Peter, angry because Robert would not let him play with the dog, had given the puppy away to someone who had walked by on the street. He didn't know who the person was or where he lived. The boys both knew they would never see the puppy again.

Robert felt hot anger fill his whole body. Now he hated Peter more than ever before. "Just you wait," he screamed. "I'll get even with you for taking away my best friend! I'll get even with you somehow!"

Each day after that Robert tried to think of a good way to get even with Peter. What was there that would be bad enough to repay someone for stealing your little dog and giving him away to a stranger?

The day came when Robert had his chance to get even. As he came home one evening he heard strange noises coming from Peter's room next door. He looked inside. Peter was in bed. His cheeks were red with fever.

The sick boy noticed that someone was near and turned his face toward Robert. "Oh, it's you, Robert. Good. Go to the woman who lives below and ask her to come up, will you? I'm sick, and it hurts so much!"

"I suppose you really expect me to do that, don't you?" said Robert with a laugh. And he slammed the door tight so that no one would hear Peter call for help. "There!" thought Robert, "I'll get even, all right. I hope he stays sick and long, and that no one comes to help him!" Robert knew that Peter had no mother and that his father wouldn't come home until the week end. If no one told the lady downstairs that Peter was sick, he would get no help. This was the chance Robert had been looking for.

Robert went to bed, but he couldn't sleep. He was getting even, all right, but it didn't make him feel happy. He remembered how it felt to be sick and how good it was to have someone take care of him. It grew very late, and still Robert could not sleep. He knew that what he was doing was not right. He thought of some verses he had learned. "Love your enemies." "That's a funny one," he thought, "How can you love your enemies? They wouldn't be your enemies if you loved them." "Do good to them that hate you." "Them that hate you"—that was Peter, thought Robert. "He hates me all right, and I hate him. But I don't want to do good to Peter. I want to get even." But thinking about getting even didn't make Robert feel any better. He was so tired from lack of sleep that he began to cry. Robert knew that when he was in trouble he could pray, so he prayed, "Dear God, I don't want to do anything good for Peter. He took my puppy away."

Robert didn't feel better, and he knew why. He prayed again, "Dear God, I don't want to do good for Peter, but I know I should. Please help me." And with that Robert fell asleep.

The next morning Robert decided he would do one good thing for Peter. He looked into Peter's room. Peter was still very sick. "Do you want anything?" Robert heard himself asking.

"I'm thirsty," whispered Peter. "The

*Church School Superintendent, Woodlawn Mennonite Church, Chicago; Curriculum Writer, General Conference Mennonite Church.

*Adapted and translated from German Mennonite Bible School materials.

woman downstairs came up. She was going to bring me a drink, but she must have forgotten." Robert brought a glass of water. "I'm hungry, too," Peter added, but Robert made his way out of the room.

That evening Robert came home carrying two oranges. He peeled them and fed them to Peter section by section.

"I don't understand why you're being so good to me," said Peter.

"I'm not doing this because I want to," said Robert. "I'm just doing it because I know I should."

But to his surprise, Robert found himself wanting to do things for Peter. The next day he brought grapes. All day he looked forward to the evening when he could help Peter do things that Peter couldn't do alone.

Peter was happy to see Robert after the lonely day. "You're so good to me," he said. "Now I'm sorry I gave away your dog. I wish I had never done it."

"Forget it," said Robert. "I'll find another dog." Somehow Robert didn't feel like getting even any more.

"When I get well, I'm going to buy you another dog," Peter promised.

Suddenly Robert knew that he had lost his enemy. His enemy had become his friend.

PRAYER:

Help us to do the things we should,
To be to others kind and good;

In all we do in work or play,
To grow more loving every day."

SONG: "Friends of Jesus must be kind."

BENEDICTION:

May God help you
To live in peace
With fathers and mothers,
Sisters and brothers,
Friends and neighbors,
All around the world.

2. Going the Second Mile

SONG: "I love my friends" or "What friends we all can be"

SCRIPTURE: Choose passages which advocate service and love beyond the call of duty, from Matthew 5:38-48; 18:21-35; and Luke 17:7-10.

STORY: "The Second Mile"

The great road that stretched for miles in both directions was crowded. Groups of people on foot traveled steadily onward. Donkeys, heavy-burdened, passed along. A long train of camels with great bulky loads high on their backs plodded by. The boy David, standing by the side of the road, watched everything with eager eyes.

"Some day I'll follow the road on and on and on," he thought. "I'll follow it down to the Great Sea—and I'll not stop even there!"

His eyes fell upon a single figure, walking alone along the crowded road. "He's a Roman soldier," thought David. "I can tell by the way he's dressed. How I hate the Romans! If it weren't for them, we Jews would be free again. Then we shouldn't have to pay their taxes! Or obey their laws! I hate them all!"

He stared at the Roman soldier who was almost opposite him now in the road. Suddenly the soldier stopped. He shifted the heavy pack he carried and eased it down to the ground. Then he straightened up again and stood resting a moment, watching the people passing by.

David still stared at him, thinking angry thoughts. Then, just as the soldier turned to pick up his pack once more, he noticed David standing not far off.

"Here, boy," he called. "Come here!"

David wanted to turn and run, but he did not dare. No one dared to disobey one of the soldiers of Rome. David went nearer, slowly. The soldier motioned to his pack. "You will carry it for me," he said.

Now David knew well that there was no help for it. He knew the hated Roman law. Any Roman soldier could make any Jewish boy or man carry his load for him in any direction he was traveling, for one mile.

"But only for one mile!" thought David, angrily, as he picked up the pack.

The soldier had already turned away and started on along the road. He did not even bother to look back to see that David was following him. He knew he would not dare to do anything else.

David followed. The pack was heavy, but David was strong. He swung along easily, but his thoughts were angry. He wanted to throw the soldier's pack down

in the dirt and stamp on it. He wanted to shout and rage at that hated Roman soldier striding easily ahead of him. But he could do nothing except follow along keeping his bitter thoughts to himself.

"Well, it's only a mile," he thought, "just one mile. He can't make me go step farther. Only one mile."

The words made a sort of song in his mind, in time to his steps. "One-mile one-mile."

Then, as he was plodding along, David suddenly remembered another day when he had walked along this same road. He had gone out a little way from the city with some of his friends to find a young teacher of whom he had heard. They had found him out on the hillside among a crowd of people. David had stopped with the others to listen to what he said.

"What made me think of him now?" wondered David with one part of his mind. Another part was still repeating over and over, "One-mile; one-mile."

"Of course," he remembered suddenly, "the Master used those very words. What was it he said about one mile?" He walked on, frowning, for a moment, before he could remember. Then he said the words to himself: "Whosoever shall compel thee to go one mile, go with him two." That was what he had said! David had not paid very much attention to it at this time. He remembered now other things the Master had said: "Love your enemies." "Do good to them that hate you." Then once more David found himself repeating the strangest of them all: "Whosoever shall compel thee to go one mile, go with him two." "Does he mean—could he mean—like—now?" David puzzled. "But why? Why should I go more than one mile?"

David was so busy thinking that he did not notice that the soldier had stopped, and so he almost ran into him. "You have come a mile," said the soldier. "Give me the pack."

"I will go on," said David. And he did not know why he said it. "It has not seemed far. I am not tired."

The Roman stared at him in surprise and for the first time David really looked into his face. He saw that the soldier was very young. He saw too that he was very, very tired, in spite of the straight, soldierly way in which he stood.

"You have come a long way," said David.

"Yes," said the other, "a weary way of many miles."

"Have you far to go?"

"I go to Rome."

"So far!" said David. "Then let me carry your pack another mile. There is no one here to take it. Another mile will be nothing."

"You are very kind," said the soldier, and his face was still full of surprise.

So they went on, only now the Roman waited for David and walked beside him along the road. And suddenly David found himself talking to the soldier as if they had known each other for a long time. He told him all about his home and family. He listened while the soldier talked of his travels in far places. They were so busy talking that the distance seemed short.

"Tell me," said the soldier at last, "how did it happen that you offered to come this second mile?"

David hesitated. "I hardly know," he said. "It must have been something the Master said, I think." Then he told the soldier all that had happened out on the hill and all that he could remember of the Master's teachings.

"Strange!" said the soldier thought-

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by W. L. Howse

Director, Education Division
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"In Hymns for Primary Worship, Westminster or Judson Press.

"By Truman B. Douglass. Adapted by Florence M. Taylor in *The Storyteller in Religious Education*, by Jeanette Perkins Brown. Copyright, 1951, The Pilgrim Press. Used by permission.

ally. "Love your enemies." That is hard teaching. I should like to know this faster."

They had come now to the top of the hill and to the end of the second mile. David looked back along the road toward his home. "I must go back," he said.

The soldier took his pack and shouldered it again. The two clasped hands. Good-bye . . . friend," said the soldier. "Good-bye . . . friend," answered David, smiling up into the soldier's eyes.

As David strode back along the road, the words of the Master kept running through his mind: "Whosoever shall compel you to go one mile, go with him two." And as he repeated the words he found himself adding with a strange, deep joy: "It works! There's something about it! I walked one mile behind an enemy. I walked the second mile and found a friend!"

RYTHMIC MOVEMENT AND SONG:

Sing the song "Our beautiful earth," from *The Whole World Singing*, Thomas, Friendship Press, and then let the children interpret it in rhythmic movement. Children can express their feelings of worship with bodily movements. Priaries are spontaneous and uninhibited. They will think of their own motions for the song, once they get the idea. You might begin this way: Form a circle to signify friendship. For the first two lines, bow to the earth and the sky in attitudes of praise to God; for the last two, join hands to signify friendship and love.

PRAYER: Dear God, we are happy that all people can be our friends. Help us to do good to people who need us. Help us to be kind and to be good friends even if people are unfriendly toward us. Amen.

PRAYER RESPONSE: "Blessed Are the Peacemakers"²

Settling Disputes

SCRIPTURE: John 15:14

SONGS: Choose songs about world friendships, such as "I think that it is good to know"³

STORY: "The Peacemaker"⁴ (synopsis)

Visitors from America had come to visit the African churches. They worshiped with the Christians in their mud-walled churches, and visited them in their little round houses with pointed grass roofs. Then they set out to visit other churches in neighboring villages.

As the jeep carrying the visitors, several missionaries, and Risku, an African, rounded the corner, they came upon an unusual sight. Near a water hole a crowd of people dressed in bright clothing were milling around. "I believe they are beginning their harvest feast," the missionary said. They waited to see what would happen. It soon became apparent that these people were not celebrating. They were warriors and they were getting ready to fight.

Risku's eyes were wide with fright as he watched the men beat the air with their poisoned arrows. He knew how dangerous a fight could be. In the distance the attacking tribe was steadily approaching with their poisoned arrows. As Risku watched them, he recognized from the markings on their faces that

they were men of his mother's tribe. He went over to talk to them. "What is the fighting all about?" he asked them.

"They have stolen our cattle and now they will not let us use the water hole," he was told.

"But fighting is not the way to settle your trouble. You should let your chief decide," Risku pleaded. "Promise me you will not fight today, but will see your chief instead."

After a great deal of persuasion, the warriors bowed their heads and covered them with dust, a symbol that they were making the promise to Risku. But the men were still afraid. "If we don't fight, what will we do if they come to fight us?"

Risku knew what he had to do. He walked again midst poisoned arrows to the other side. "The other men have agreed to talk to their chief instead of fighting," he told them.

The missionaries and visitors watched in anxiety from the jeep. After a time they saw these men too bow their heads and cover them with dust. Risku, the peacemaker, had been successful in averting a dangerous and deadly battle.

PRAYER: O God, teach all of us children in every land that it is better to love one another than to fight. Help us to do what we can to make this world a loving place, as you planned for it to be.

PRAYER RESPONSE: "Blessed Are the Peacemakers"²

4. Fellowship of Peacemakers

SCRIPTURE: John 15:12

THE PEACEMAKERS:

The following stories may be told by primaries. If they have pictures illustrating the incidents, they may hold these up while talking. You may wish to dramatize one or more of these stories informally.

1. *I am David.* I was hiding in a big cave. I had to hide there because King Saul was angry with me and was trying to kill me. Suddenly I saw Saul coming into the cave. He did not see me. He laid down to sleep. When he awoke, I said, "See, I did not hurt you." Saul was surprised. He said, "You have repaid me with good." After that, Saul and I were friends. (I Samuel 24)

2. *I am Isaac.* My men dug a well so that our sheep could have water to drink. Other men said it was their well. I knew it was my well, but I did not want to fight. So I let them have it, and I dug another well. Again the men came. Again I did not want to fight, so I dug a third well. This time the people did not disturb me. I was a peacemaker. (Genesis 26:12-32)

3. *I am Paul.* Onesimus was in trouble. He was a runaway slave, and he was afraid to go back to his master. I wanted Onesimus and Philemon to be friends, so I wrote a letter to Philemon asking him to be kind to Onesimus. I was a peacemaker. (Paul's letter to Philemon)

Among other biblical instances of peacemaking which may be used are:

Abraham and Lot (Genesis 13)
Jacob and Esau (Genesis 33:1-11)
Joseph and his brothers (Genesis 45:4-5)
Abigail and David (I Samuel 25:1-35)
Jesus settles a quarrel (Luke 22:14-27)
The parable of the debtors (Matthew 18:21-35)

The good Samaritan (Luke 10:30-37)

The forgiving father (Luke 15:11-32)

PRAYER: Prayer in the form of a litany, using the response, "We thank thee for the peacemakers."

BENEDICTION: Use the one at the close of the first service, above.

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⁴The full text of the story may be found in *Coals of Fire*, Elizabeth Hershberger Bauman, Herald Press.

Junior Department

THEME FOR FEBRUARY:
We Are All Brothers

For the Leader

This month we will continue to think in terms of wider human relations. It is hoped that the suggested services will promote loving and understanding attitudes toward others on the part of your junior boys and girls.

February is called Brotherhood Month. We will observe three special events: Race Relations Sunday, Valentine's Day, and Brotherhood Week. Since the theme for this month is an expansion of last month's theme, "Friends with All the World," it is recommended that you reread the introduction and resource suggestions for January. Additional materials for February can be found in some of the books listed last month, as well as in the suggestions for special services offered this month.

WORSHIP SETTING: The globe you displayed last month is still appropriate.

MUSIC: A good processional or opening hymn would be "Joyful, joyful, we adore thee." "O brother man" might be the theme hymn for the month. "Thy work, O God, needs many hands" might also be used again as the offering response. Other hymns to choose from are:

From Singing Worship:

"Rise up, O men of God"

"This world was made to grow a race"

"We thank thee Lord, for eyes to see"

"In Christ there is no East or West"

"O beautiful for spacious skies"

"A brother of all the world am I"

From Hymns for Junior Worship:

"The world, dear Lord, is very large"

"Lord, I want to be a Christian in my heart"

"Maker of the planets"

From the Whole World Singing:

"Hail, Guest! We ask not what thou art"

"How beautiful is the green earth"

"Have we not all one father, God?"

Keep in mind that if hymns to be used for worship are not known to your group, arrangements should be made for learning them and for discussing unfamiliar words and difficult ideas contained in them.

Additional Resources

CALLS TO WORSHIP: Psalms 95:6, 7; 96:1-4a; 96:7, 8; Deuteronomy 6:4, 5.

SCRIPTURE SELECTIONS: Acts 17:24-26; II John 6; Psalms 92:1-4; Isaiah 11:1-3a, 6, 7, 9. Also selections from I John 3 and 4:

by Meta Ruth FERGUSON*

"See what love the Father has given us, that we should be called children of God. . . . For this is the message which you have heard from the beginning, that we should love one another. . . . But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth. . . . Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love."

PRAYERS:

The Lord's Prayer

St. Francis' Prayer:

"O Lord, our Christ,
may we have thy mind and thy spirit;
make us instruments of thy peace.
Where there is hatred, let us sow love;
where there is injury, pardon;
where there is discord, union;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O Divine Master, grant that
we may not so much seek
to be consoled, as to console;
to be understood, as to understand;
to be loved, as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to
eternal life. Amen."

"May the spirit of gratitude to thee and
of sharing with our neighbor, whatever
his race or creed, help to bring that day
of brotherhood and peace for which we
pray, in Jesus' name. Amen."

LLOYD D. HOMER

"Grant us to live as children should,
Who heed one Father's call
And, around a common place of prayer,
Desire the good of all.
So help us serve each other, Lord,
Whate'er our race or clan,
That through our love for each may come
The brotherhood of man."

Author unknown

Suggested Order of Service

(to be adapted to your needs)

PROCESSIONAL HYMN

CALL TO WORSHIP

THEME HYMN OF THE MONTH

OFFERING

OFFERING RESPONSE (to be sung)

INTRODUCTORY COMMENTS

HYMN

STORY, WORSHIPFUL DISCUSSION, OR OTHER

PRESENTATION

SCRIPTURE

PRAYER OR PRAYER HYMN

Specific Suggestions for this Month's Services

1. Friends Among Other Races

Racial prejudice is not a natural attitude, yet by the time they have reached junior age most children have acquired it from other people, or from hearing television or newspaper reports of racial problems. It is important that we help our boys and girls develop attitudes of love and forgiveness toward others through mutual understanding. Here, then, are two suggestions for observing Race Relations Sunday:

A Sharing Experience. If your church is not one of the fortunate few which is made up of peoples of different races, perhaps an interracial sharing experience can be planned for today. Your group might invite a class of junior boys and girls of a different race to participate in the worship period.

Another suggestion would be to have an adult representative of another racial group take part in your service. Invite someone who has musical talent or who can talk on a topic of mutual interest. In most cases it is not advisable to ask your visitor to talk about racial problems; sharing a common cultural interest is usually a much more effective way of developing good interracial attitudes. However, the subject of race relations may come up naturally in an informal discussion after the program.

Members of a junior class in an all-white church were once invited to lead the worship service in a nearby Negro church on Race Relations Sunday. The class had been studying about great Christian leaders, and their plan was to share what they had been learning. They were glad George Washington Carver was one of the men about whom they had been studying, and felt privileged to be able to share information about him with boys and girls of his own race. Leaders of both groups worked together to make the experience one of actual sharing, and the junior department choir of the host church sang as part of the worship service. This was a happy Race Relations Sunday for everyone involved.

Appreciation and extension of friendship should be the purpose of the sharing experience you plan.

A Worshipful Discussion. If a visit to or from another racial group is not practical, how about planning a worshipful discussion of race relations and our personal responsibility in this area?

Plan to emphasize a facet of race relations which is meaningful and challenging to your particular group. In many parts of the United States, Negro-white relations are the most pertinent area of concern. In Canada and some parts of the United States, the focus of attention is on our relations with American Indians; in the southwest, it may be on Mexicans. Negro children may need to face their personal antagonisms and learn to forgive unkind treatment on the part of white acquaintances. If yours is an interracial group, members might consider some of the benefits they have which others lack, as well as face up to the problems and possible resentments existing within their own group. Perhaps they can think of ways of sharing some of these benefits with a nonintegrated group, such as inviting them to a fellowship program.

Take care that all discussion be kept worshipful and at the level of junior understanding. It may be that questions will be raised or feelings expressed which call for further exploration in some other situation. Watch the movement and

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sequence of the service to make sure that it presents a real challenge to the boys and girls, and leaves them with the feeling that they can do something constructive to improve the situation.

You may want to sing some Negro spirituals, especially "Lord, I want to be a Christian in my heart." It would be effective to use the stanza beginning, "Lord, I want to be more loving," as a closing prayer.

2. Bishop Valentine Taught Us to Be Friendly

Since Valentine's Day occurs on Sunday this year, it is appropriate that the boys and girls be helped to discover the religious implications of this observance and be encouraged to find ways of expressing their love for others as Saint Valentine did.

WORSHIP SETTING: Decorate the room with red candles and red carnations.

MUSIC: Hymns and songs especially suitable for this service are:

"How beautiful is the green earth"
"Lord, I want to be a Christian"
"I would be true, for there are those who trust me" (especially the stanza which begins, "I would be friend of all—the foe, the friendless.")

TALK: "Bishop Valentine"

Bishop Valentine lived many centuries ago in Rome. He was very much loved because he was always sending messages of love to his many friends. His message might be a letter, or it might be a basket of fresh fruit or a bouquet of flowers. He liked especially to send things to chil-

dren and adults who were sick, hoping to make them feel more cheerful.

After his death, Bishop Valentine's friends decided that his birthday should be a special day and that the best way to celebrate it would be to send messages of love to friends, as he had done every day. St. Valentine's Day has been observed in this way ever since.

There is a legend that Bishop Valentine was once imprisoned by a jealous king. During that time a pigeon flew every day to his dungeon window and brought him heart-shaped violet leaves, on which he wrote loving messages which the pigeon then carried for him to his many friends. This may explain why valentines are heart-shaped.

DISCUSSION:

Talk together about ways in which junior boys and girls can follow Saint Valentine's example—not just on Valentine's Day, but every day. Help your group to think of their friends in other countries, as well as those nearby.

They might think, too, about the inconsistency of sending one of those comic valentines which delights in unkind jibes that may make the recipients unhappy. Also, they might note that the good Bishop didn't give just to those who he knew would give to him.

Valentine's Day can acquire a new dimension if your boys and girls are challenged to find new ways to show friendliness.

3. Celebrating Brotherhood Week

4. We Are All Brothers

The two Sundays of Brotherhood Week will conclude the two months' period in which consideration has been given to world-wide friends. As you plan these last two worship periods, think through the needs of *your* juniors and assess their attitudes. Are there areas of concern which seem to be incomplete? For example, were important questions raised in connection with Race Relations Sunday which should be followed up? Choose Scripture, prayers, hymns, and other elements of the service from those listed, or find others which you feel would be more suitable.

Here are some ideas. Decide on the two which you think will best meet the needs of your group:

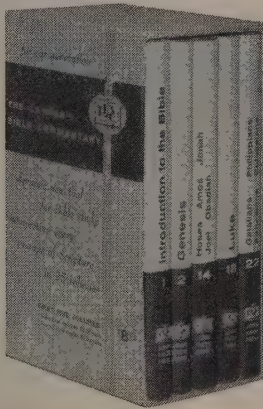
1. If your class had a sharing experience with children or adults of another race on the first Sunday of this month, perhaps you would like to use the alternate idea given for that Sunday. See the suggestion regarding a worshipful discussion, in which your junior boys and girls could wrestle at their own level of comprehension with racial problems.

2. If your juniors visited another church school on Race Relations Sunday, or if they entertained children of another group, a reciprocal visit at this time might be rewarding.

3. One worship period might have as its goal a greater appreciation for Jewish friends. The situation in your community will determine how this theme should be developed. It will make a difference whether your boys and girls are personally acquainted with Jewish people. There may even be antagonisms which need to be recognized and dealt with.

Suitable hymns for use in this service would be "The God of Abraham praise"

for our generation



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and "All people that on earth do dwell," or one based on a Psalm. Choose Scripture passages from the Old Testament, explaining that the Old Testament is our heritage from Jewish people.

Good resource books to help you in your preparation are *One God: the Ways We Worship Him*, by Florence Mary Fitch,¹ and *Your Neighbor Celebrates*, by Arthur Gilbert and Oscar Tarcov.² If these are not in your church library, you may be able to borrow them from the public library or from your state library.

¹Lothrop, Lee and Shepard Company, 419 Fourth Ave., New York, N.Y. \$3.00.

²Friendly House Publishers, 65 Suffolk, New York 2, N.Y. \$2.50.

Junior High Department

by Olive L. JOHNSON*

THEME FOR FEBRUARY:

Finding a Way to Brotherhood

To the Leader

In planning the worship services this month, we need to consider what it is that lifts each of us beyond ourselves and turns us Godward. For some it may be a picture that creates the mood for worship; for others it may be music; while for still others it may be the inspiration of a great life. That is why, in a formal service of worship, pictures, music, and stories are important aids. However, each leader must always be aware that true worship goes beyond "mood creators" to an experience on the part of the worshiper. Worship experiences may take the form of a sense of peace or renewed courage to undertake the task before one, or of a disturbing unrest because of one's awareness that the world is out of harmony with God's plan. No greater boon can be granted to young people than the opportunity to develop the ability to feel that they are children of God and the confidence that they can learn to know God in their lives.

As their leader, plan services of worship with your boys and girls. Help them to know that the call to worship is an aid in turning their minds toward God; that the songs they sing are to praise and honor God; that prayers are means of expressing their thanks to God, laying before him their needs, and finding ways of meeting those needs. Participate sincerely with the boys and girls, for in this joint searching both you and they will grow in fellowship and understanding. For February, it is suggested that the problem to be faced is the meaning of brotherhood.

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4. You might build an entire worship service around the Lord's Prayer, stressing the opening words, "Our Father," and pointing up the fact that every petition and thought in the prayer is expressed in the plural.

5. One worship period could well be devoted to prayerful consideration of international relations and concern for peaceful settlement of differences. For Scripture, you might use Matthew 5:43-47a. Discuss with the boys and girls what it means to "love your enemies," and think together of possible peaceful solutions to international problems. Hymns for use in this service might be "How lovely are the messengers" and the Negro spiritual, "Goin' to lay down my burden" ("Study war no more").

THE STORY OF ROLAND HAYES¹

Roland Hayes has recently completed the most successful and triumphant year of his artistic career. Being eager to know the reason for his success, I sought an interview with him. When I knocked at the door of his hotel room I found him busy telephoning, but he cheerfully bade me enter. He waved his hand in friendly greeting, and I felt immediately warm, courteous, engaging atmosphere that his very presence creates.

I noticed that he had just finished breakfast in his room, for the dishes were still there. So I began the conversation by remarking that I was exceedingly sorry for a condition in our social order that made it necessary for a colored man of his sensitive nature to stay away from public dining rooms and to enter hotels by side doors. "There is nothing that you or any white man can do to alter that," said Mr. Hayes. "That is my job for me and my people. I am trying to live every moment with such consciousness of the Divine Presence and with no trace of bitterness in my heart that the condition of racial prejudice shall disappear. And I am trying to influence my people to do likewise."

He paused and looked about the room and smiled as he resumed: "I am perfectly happy here by myself, and nobody in all the world can hurt me except myself." Then he told of a wonderful teacher who had warned him that, as a black artist, he would suffer many things if he allowed the barbs to get inside. "But I always remember that if your heart is right and your spirit divinely disciplined, nobody in all the world can hurt you."

I then asked him if he had certain hours of communion and spiritual preparation for his concerts. He surprised me by saying that he did not. "Years ago I had certain hours, but now every breath I draw and every moment of the day is a communion with God." Then he asked if I would like to know how he captured his audience during his first minute of the stage. "I stand there perfectly quiet with my hands clasped before me and pray that Roland Hayes may be blotted entirely out of the picture, that the people sitting there may feel only the Spirit of God flowing through melody and rhythm that racial prejudice may be forgotten. The audience instinctively feels what is happening as I commune with my Father, and I capture them that moment and never let them go until I am done."

The radiance and joy that emanated from this quiet-spoken little man electrified the whole room. "What a time I have had this winter!" he said. "I have given up my expensive managers and the high priced tickets they used to insist upon. Now I have no manager, and I am free to insist that the prices be kept low so that the poor who long for my songs may come and hear them. The color line disappears—rich and poor, high and low forget the barriers that ordinarily divide them, and we all become sons and daughters of a common Father, hushed and quieted by the haunting power of the message of melody and rhythm and song."

Then he told a very interesting story, typical of what is happening to him constantly. In a town in New Jersey, a Southern family decided to attend one of his concerts in order to show their fifteen-year-old son "what a horrible mess a 'nigger' makes out of life when he thinks he possesses talents that should be possessed only by white people." The parents had filled this lad with the prejudices, and he came in that spirit

A time will need to be provided for members to become familiar with biblical material they are to read in service number 1. All the boys and girls who participate in a service should have an opportunity to rehearse their parts well in advance. Uncertainty as to what to do or fumbling, halting reading will not only render the service ineffectual for the group, but may cause the young person who is responsible to lose self-confidence and self-respect. It is well to remember that junior high boys and girls are unsure of themselves and depend on sympathetic leadership.

1. Can We Be Brothers?

CALL TO WORSHIP: Psalm 51:10-12 (led by a junior high member)

HYMN: "Joyful, joyful, we adore thee," or "The king of love my shepherd is"

SCRIPTURE:

Leader: Many of our calendars designate February as Brotherhood Month. This year February 7 is indicated as Race Relations Sunday, and February 21 to 27 as Brotherhood Week. What does this mean to you?

Junior high: The Bible says:

1st reader: Genesis 13:8

2nd reader: Deuteronomy 15:7-12

3rd reader: Psalm 133

4th reader: John 13:34-35

5th reader: Romans 12:10

6th reader: I Thessalonians 4:9

7th reader: Hebrews 13:1-2

8th reader: I Peter 3:8

9th reader: I John 2:9

10th reader: I John 3:17

Junior high: Roland Hayes, the musician, says:

STORY:

¹By L. L. Dunnington, as adapted by Alice Anderson Bays in *Worship Programs and Stories for Young People*. Abingdon Press, 1938. Used by permission.

Mr. Hayes, with his usual technique, lotted himself out of the picture, and the beauty of God shone through. The atmosphere, now of harmony and peace, now of pathos and sadness, was not marred by the ego of the artist breaking through. After the concert, this young man sought out his black brother and, throwing his arms about his neck, confessed that Mr. Hayes had done in two hours what all the books and orators in the world never could have accomplished. His lifelong prejudice was gone. "And now every time I see him," said Mr. Hayes, "he assures me that he is devoting his life to the cause of eradicating some of the prejudice in others similar to that which his parents had fostered in him through the years."

Junior high: What shall we say?

Leader: Let us pray silently, thus finding strength to answer rightly.

SILENT PRAYER followed by Amen played on piano.

OFFERING

HYMN: "In Christ there is no east or west"

BENEDICTION

3. "The Table of Brotherhood"

TO THE LEADER:

José Clemente Orozco has painted a picture entitled "The Table of Brotherhood." It is a modern picture, and as such appeals to young people. In the center of his picture is a big, strong table, on which rests an open book. Around the table are seated eleven men representing eleven different races or nationalities, among them an Asiatic, an American artist, an Indian, a Jewish artist, a Dutch-American poet, an American Negro, and a French philosopher.

Interpreted, the symbolism of this picture points up what is needed to develop real brotherhood: a conference table portraying cooperation through a meeting of minds rather than armed conflict; an open book portraying obedience to law, philosophy, and religion rather than to greed, prejudice, and hatred. The presence of artists, poets, and philosophers seems to indicate the place of vision, imagination, and inspiration in the settling of men's differences. Without vision, great ideals are impossible; with it, an ideal such as human brotherhood becomes a reality.

Orozco painted his picture before the United Nations existed. His aim was to fire men's minds with the desire for brotherhood among the nations. Around the world today other men of vision are trying to bring about mutual understanding and cooperation. All of us need to pray that such understanding and cooperation be possible.

A 3 1/4 x 4" stereopticon slide of this picture may be rented for 15c plus postage from The Bureau of Audio Visuals, 1720 Chouteau Ave., St. Louis 3, Missouri. Projecting it throughout the service will provide a springboard for discussing the problem of living together in today's world. A black and white reproduction is in *Christ and His Gospel in Recent Art*, by Albert E. Bailey, published by Scribners in 1948.

The Service

CALL TO WORSHIP

January 1960

HYMN: "Holy, holy, holy, Lord God Almighty," "Worship the Lord in the beauty of holiness," or "Come, thou almighty King"

POEM (led by a junior high, but read in unison):

LET THE PEOPLE LOVE

There is an enticing dream: the dream of wise freedom made contagious;

The dream of nations in love with each other, without a thought of hatred, of danger.

Clear the field for the grand tournament of the nations!

Clear the field for the tournament of men. And who will lead the way? The good and wise must lead.

Let the people love, and they will lead. Let the people love, and theirs is the power.²

INTERPRETATION of picture or slide (by the leader): "The Table of Brotherhood"

SILENT PRAYER

THE LORD'S PRAYER

CLOSING HYMN: "O brother man, fold to thy heart"

3. The Sabbath Service

This service is based on one prepared by Rabbi Greenberg of New York included in the July 1959 *Christian Friends Bulletin*. Copies of the complete service may be secured by writing Christian Friends Bulletin, Anti-Defamation League, Suite 300, 515 Madison Avenue, New York 22, N.Y.

In planning with the worship committee, the leader should point out that this service has always been a source of renewal and inspiration to the Jewish people and that it is a significant part of our Christian heritage. The person who is chosen to be reader will need guidance in becoming thoroughly familiar with the material. Copies of the group readings to be distributed to each member may be typed or, if the group is large, mimeographed.

The Service

HYMN: "O come let us worship" (in *New Hymnal for American Youth*)

LIGHTING THE SABBATH CANDLES

Responsive Reading:

Come, let us welcome the Sabbath. May its radiance illumine our hearts as we kindle these tapers.

Light is the symbol of the divine. The Lord is my light and my salvation.

Light is the symbol of the divine in man. The spirit of man is the light of the Lord.

Light is the symbol of the divine law. For the commandment is a lamp and the law is a light.

Light is the symbol of Israel's mission. I, the Lord, have set thee for a covenant of the people, for a light unto the nations.

Therefore, in the spirit of our ancient tradition that hallows and unites Israel in all lands and all ages, do we now kindle the Sabbath lights.

(The candles are kindled.)

Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy laws and commanded us to kindle the Sabbath light.

May the Lord bless us with Sabbath joy.

In *Christian Friends Bulletin*, July 1959.

May the Lord bless us with Sabbath holiness.

May the Lord bless us with Sabbath peace. Amen.

PROCLAIMING THE HOLINESS OF THE SABBATH

Reader: Let us praise God and thank him for the blessings of the past week, for life and strength, for home and love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labors. Thou hast ennobled us, O God, by the blessings of work, and in love hast sanctified us by Sabbath rest and worship as ordained in the Torah: Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath to be hallowed unto the Lord, thy God.

Group and Reader: Praised be thou, O Lord our God, King of the universe, who has created the fruit of the vine.

The Call to Prayer (Group rises)

Reader: Praise ye the Lord, to whom all praise is due!

Group: Praised be the Lord to whom all praise is due forever and ever. (Group is seated)

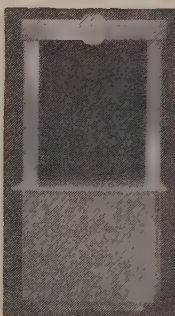
God in Nature

Reader: Praised be thou, O Lord our God, ruler of the world, by whose law the shadows of evening fall and the gates of morn are opened. In wisdom thou hast established the changes of times and seasons and ordered the ways of the stars in their heavenly courses. Creator of heaven and earth, O living God, rule thou over us forever. Praised be thou, O Lord, for the day and its work and for the night and its rest.

Proclaiming the Unity of God (Group rises)

SAVE UP TO HALF

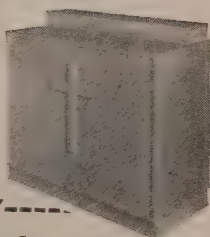
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Reader and group:

Hear, O Israel: The Lord our God is one Lord.

Praised be his name whose glorious kingdom is forever and ever. (Group is seated)

Group and Reader: Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shall speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye

may remember and do all my commandments and be holy unto your God.

I am the Lord your God, who brought you out of the land of Egypt to be your God; I am the Lord your God.

Reader: As thou hast redeemed Israel and saved him from arms stronger than his own, so mayest thou redeem all thy children from oppression. Blessed art thou, O Lord, Redeemer of Israel.

THE PRAYER FOR PEACE

Reader: Grant us peace, thy most precious gift, O thou eternal source of peace, and enable Israel to be its messenger unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and its advocate in the council of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friend-

ship and fellowship among the inhabitants of all lands. Plant virtue in every soil and may the love of thy name hallow every home and every heart. Praised thou, O Lord, Giver of peace. Amen.

Silent Prayer and Meditation followed singing "Let words of my mouth (found in *New Hymnal for American Youth*)

SCRIPTURE READING: Deuteronomy 22: and 2; Isaiah 12:4, 5.

Adoration (Group rises)

Group and Reader: Let us adore ever-living God, and render praise unto him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else. (Group is seated)

Reader: May the time not be distant, O God, when thy name shall be worshiped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all men shall invoke thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, and idolatry blind the eye, when all who dwell on earth shall know that to thee alone every knee must bend and every tongue give homage. O may all, created in thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before thee. Then shall thy kingdom be established on earth and the word of Moses be fulfilled: The Lord will reign forever and ever. On that day the Lord shall be One and his name shall be One.

HYMN: "There's a wideness in God's mercy" or "The Lord is my shepherd."

Leader: Our service today has been planned in accordance with the Sabbath worship service of the Jews. We have participated by reading and praying together. The Sabbath is the cornerstone of Jewish religion. The real meaning of Sabbath implies a turning from the struggle for living to a consideration of the purpose of living, a turning from all things around us to the Creator of things—God.

"Because we need the warmth that comes from love, the wisdom which comes from study, and the joy and peace that come only from God, we need the Sabbath Spirit in our lives."

To that end we have worshiped together as many of our Jewish neighbors worship each week.

BENEDICTION: Numbers 6:24-26. Amen

4. My Task

A WORD TO THE LEADER:

It is suggested that this service center around a story. Having stressed that worship is an experience and not a program we need to say a word concerning the value of a story in the service of worship. *The Storyteller*,^{*} Jeanette Perkins Brown says: "The story can develop the imagination and enable the listener to look beyond things as they are and see things as they might be. No builders of a better world can bring it to pass without first imagining what it would be. Imaginative

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^{*}In *The Storyteller in Religious Education*, by Jeanette Perkins Brown, Pilgrim Press, 1951.

the first component of faith in the unseen . . ." Thus a story can never take the place of experience, but it can prepare for and interpret an experience. Both leaders and young people in charge of planning a worship service should learn to use a story, not as an end in itself, but as a means of leading the group to a worship experience.

The story suggested for this service is "Nathan's Friend," by Myra D. Auten, and in *The Storyteller in Religious Education*.¹ This story might be told by the reader, or it might be dramatized by the committee. Since it is written in direct dialogue, few changes need to be made if it is to be presented in dramatic form. Setting and descriptive parts of the story might be presented by a narrator, and the events enacted by three junior highs.

The Service

CALL TO WORSHIP:

Leader: God be merciful unto us and bless us and cause his face to shine upon

Response: That thy way may be known upon earth, thy saving power among all nations (Psalm 67:2,3).

HYMN: "Rise up, O men of God"

DEEM: O Brother Man, fold to thy heart thy brother;

where pity dwells, the peace of God is there;

to worship rightly is to love each other,

Each smile a hymn, each kindly deed a prayer. JOHN GREENLEAF WHITTIER

UNISON PRAYER RESPONSE: Grant us, O God, thy deathless love to set our spirits free;

Give us thy spirit in our lives to bind our souls to thee. Amen.

HYMN: "For the beauty of the earth"

STORY: "Nathan's Friend" (source given above)

PRAYER SERVICE (conducted by two junior high members):

1st junior high: Let us pray. (Time of silence) Thank you, God, for your love, which is the beginning and the ending and the way for all good things in life.

2nd junior high: Please show us how to use our energy, our restlessness, and our hopes in ways that will help you and give us true happiness.

1st junior high: Let us be glad whenever we can help others to know the power of love for one another.

2nd junior high: Show us how to think clearly about our Christian actions, and how to have the love and courage to live our Christian faith.

Unison prayer: O God, may we be channels through whom the love of God may be known to those about us.

BENEDICTION: And now may the love of God go with us as we try to serve him each day. Amen (played on the piano).

as a fellowship, the fellowship is marked primarily by the disparity between the worshiper and the object of the worship. Worship is not a democratic fellowship. It is the response of the created one to the Creator, and therefore an attitude of submission, or conscious surrender, to the highest being we know. It is marked by a recognition of utter dependence, by humility in the face of one's own limitations, by respect for the greatness of the Creator and his unutterable goodness."¹

Preparation of the Worshiper

Last month, worshipers were directed to use the sanctuary as a means of focusing attention on God. The purpose of this was to enable them to realize that worship is not just a sharing with other worshipers, but is a personal response to God. God is constantly seeking after man, and worship is one way in which man responds to him.

The theme for this month emphasizes that worship is *submission* to God. Preparation for worship should create a feeling of need to submit to him. Distribute mimeographed worship material for each service a week in advance, to be read thoughtfully on Saturday evening or Sunday morning at home. Have the young people bring their copies to the service. The selections for each week are:

1. The "Epistle" printed below under Service No. 1.

2. "I write to you concerning the Negro, whom God hath made to differ from us in color only, but whom we have rejected as a lesser creature, committing thereby a grievous sin against the impartial Creator."² Suggest that pupils prayerfully list the sins of white people against colored people in the community.

3. AND WHAT SHALL YOU SAY?

Brother, come!

And let us go unto our God.

And when we stand before him

I shall say—

"Lord, I do not hate,

I am hated.

I scourge no one,

I am scourged.

I covet no lands,

My lands are coveted.

I mock no peoples,

My peoples are mocked."

—And, brother, what shall you say?"

JOSEPH SEAMON COTTER, JR.

4. Last four paragraphs of "Epistle to White Christians."³ Ask pupils to read these thoughtfully every day of the preceding week and then to make their own prayer.

Preparation for the Worship Service

Select carefully all the elements you want included in the worship service. If there is to be an offering, let it be presented with a sense of dedication and sharing, not merely as a collection to be

THEME FOR FEBRUARY:

Speak to You of Race Relations

To the Leader

The theme for this month was selected to help young people face one of the most serious problems confronting the Christian Church in America—racial prejudice—and to call it by its rightful name: *sin*. Some readers may think the problem applies only to white Christians, but this is clearly not so. Colored Christians, too, need to overcome their prejudice toward white people. Let us not avoid the issue, therefore, but face it together in the spirit of common worship.

The following services are based on *The Epistle to White Christians*, by Fred D. Wentzel. This is a helpful book to have because of the enriching worship materials it contains. It can be bought at religious bookstores or direct from the publisher (Christian Education Press, Philadelphia and St. Louis). Most church libraries will have a copy.

Some of the worship materials to be used in these services will need to be distributed. Arrange to have them mimeographed all at one time, well ahead of the services.

*Mrs. Lee J. Gable, Lancaster, Pennsylvania. Public school teacher and leader in the Evangelical and Reformed Church (United Church of Christ).

by Anna Mary GABLE*

The leader will notice that the theme for Race Relations Sunday is "Our Sin" and for the following Sunday, "Our Repentance." Strive to make these two services interracial and interfaith. Invite youth from Negro churches, Jewish churches, Unitarian churches, Catholic churches, and from other Protestant groups. In your invitation, stress the fact that racial prejudice is a problem confronting all groups in America today. Emphasize that the purpose of coming together is to think and pray together. Only then can we see the problem in its true light. In our prayers together, let us pray that we may submit ourselves to the will of God, and then pray sincerely for each other.

Be creative in your preparation. Be conscious of your own community. Be prayerful at all times.

For the Worship Committee

The Nature of Worship (continued from January)

"The second characteristic of worship is that the response is marked by submission to God. Although the response of man to God in worship is a person-to-person response, and may be thought of

¹From *A Call to Faith* (pp. 165, 166), by Rachel Henderlite, John Knox Press, 1959. Used by permission.

²From *Epistle to White Christians*, by Fred D. Wentzel, Christian Education Press, 1948. Used by permission.

³From *The Band of Gideon and Other Lyrics*, by Joseph Seamon Cotter, Jr. Original source not located.

made. Plan your service with a sense of climax.

SUGGESTED CALLS TO WORSHIP:

"God is spirit, and those who worship him must worship in spirit and truth" (John 4:24)

Spiritual (sung softly), "He's got the whole world in his hands"

"Most holy God, who dost search and purify the hearts of men; grant us to know ourselves as we truly are; open unto us the condition of our souls; give us penitence and forgiveness for our sins; enable us with steadfast resolution to amend our lives; deliver us from captivity to false thoughts and evil habits, that with unity of mind and peace of conscience we may have our full reconciliation with thee, and be of the blessed company of all thy faithful people; through Jesus Christ our Lord. Amen."

SUGGESTED SCRIPTURE:

Acts 10:28, 34, 35

Galatians 3:26, 28

Excerpts from Matthew 3

Luke 19:1-10

Matthew 18:7-9

Excerpts from I John, especially 4:16-21

SUGGESTED HYMNS:

"O young and fearless prophet"

"Turn back, O man"

"Lead on, O king eternal"

"Once to every man and nation"

"Rise up, O men of God"

"Lord, I want to be a Christian"

"Let us break bread together"

SUGGESTED PRAYERS:

LITANY OF UNITY

O God who hast created us all in thine own image, and who bestowest upon every man in the world the dignity of divine sonship,

Receive our common offering of thanksgiving and praise.

O Lover and Savior of Mankind, who yearnest to reconcile all men to thyself and to break down between them every wall of hatred and segregation,

Receive our common offering of thanksgiving and praise.

O Holy Spirit, who dwellest without favor in the hearts of the people of every race and kindred and tongue,

Hear in mercy the prayers of the multitude of thy children.

For our easy forgetting of thee, for the haughty pride we have in our own small might, and for the terrible blindness which shuts out thy glory from human life,

Hear in mercy the prayers of thy people.

Save us, O God, from the sins that cruelly divide us, setting us at one another's throats as if we were beasts, and not the children of the Most High;

Save us, O God, from our sins of division and strife. . . .

Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be his glorious name forever;

And let the whole earth be filled with his glory. Amen.

FRED D. WENTZEL²

"O God, who hast made man in his own likeness and who dost love all whom thou hast made, suffer us not because of differences in race, color, or condition

¹Source not located.

²From *Sing to the Lord*, Christian Education Press. Used by permission.

to separate ourselves from each other and thereby from thee; but teach us the unity of thy family and the universality of thy love. And forbid that, from pride or hardness of heart, we should despise any for whom Christ died, or injure any in whom he lives. Amen."

* * * *

NO MAN IS AN ISLAND

No man is an island, intire of it selfe;
every man is a peece of the Continent,
a part of the maine;
if a Clod bee washed away by the Sea,
Europe is the lesse, as well as if a
Promontorie were,
as well as if a Mannor of thy friends or
thine own were;
any man's death diminishes me, be-
cause I am involved in Mankinde;
And therefore never send to know for
whom the bell tolls;
It tolls for thee.

JOHN DONNE

1. Our Challenge

The following meditation is too long to be read continuously. Do not attempt it. There are other ways of using it, as suggested:

Choral reading. If you have a large group, this selection would lend itself well to being read by a verse choir, using light and dark voices, in solo and group readings. If you have never made use of this medium before, ask a high school teacher for help; most of them have had experience with verse choirs. Further help in preparing the reading may be found in the section entitled "Choral Reading," in *Encyclopedia for Church Group Leaders*, by Lee J. Gable (Association Press). Choral reading requires practice, but no memorization.

Scroll reading. Have two young people who are good readers read alternately from a scroll, in the manner of the early churches as they read the letters of Paul to their congregations. The portion of the meditation selection that closely resembles I Corinthians 13 could be read by a third person from the rear of the room. It takes practice to read in a worshipful manner and to synchronize the voices properly.

"To My White Brethren in the Churches of America:

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

"Who gave himself for our sins, that he might deliver us from this evil world according to the will of God, our Father: to whom be glory for ever and ever. Amen.

"I write to you concerning the Negro, whom God hath made to differ from us in color only, but whom we have rejected as a lesser creature, committing thereby a grievous sin against the impartial Creator.

"I write not to judge, but to urge repentance, and deeds of repentance.

"I write because, in the midst of a crooked and perverse nation, given to the dark arts of segregation, we do not shine as lights in the world, but have surrendered ourselves to the power of darkness; for he that saith he belongs to the light and hateth his colored brother is in darkness even until now.

"He that loveth his colored brother abideth in the light, and there is no occasion for stumbling in him. But he that hateth his colored brother is in darkness,

and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

"My brothers, I bring not a strange message; this is the message we have had from the beginning, that we should love one another.

"Let us no longer be fashioned according to this world of division and segregation, but let us be transformed by the renewing of our minds, that we may prove what is the good, and acceptable and perfect will of the Father.

"For this we know, that no man who despises his neighbor has any inheritance in the Kingdom of God.

"Though we speak with tongues of men and of angels and have not brotherly love, we are as sounding brass or clanging cymbal.

"And though we know all mysteries and all knowledge; and though we have all faith, so as to remove mountains, but have not brotherly love, we are nothing.

"And though we bestow all our goods to feed the poor, but have not brotherly love, it profits us nothing.

"Let no one deceive us with words, saying, The Negro is happiest with his own kind, for because of these things come insults, and bruising of the spirit, and riots, and lynchings, and woes innumerable.

"No man speaking by the spirit of God calls another man inferior because he has a darker skin. . . .

"In Jesus Christ neither whiteneth availeth anything, nor color, but faith working through love.

"My earnest prayer and desire is that we who are white and we who are colored should be no longer strange, and aliens to one another, but should now be fellow-citizens in the commonwealth of God, through the power of Christ who hath made both one, and has broken down the middle wall of segregation between us.

"For in this cause I bow my knees unto the Father, of whom the whole family in heaven and earth is named,

"That he would grant us, according to the riches of his mercy, to be rooted and grounded in love, and filled with all truthfulness of God, that we may be no longer a white church and a colored church, but one Christian church, a light to lighten the darkness of our age.

"Brethren, the grace of our Lord Jesus Christ be with your spirit." Amen

FRED D. WENTZEL

2. Our Sin

This Sunday's meditation should be presented so as to make us conscious of our sin. The material lends itself beautifully to interpretation by a rhythmic choir. The service would be especially effective if it were planned as an interracial gathering, with an interracial choir. A word of caution: use a rhythmic choir only if you have a trained leader who is able to create a worshipful mood through this medium. Help in training rhythmic choirs may be obtained from *The Art of the Rhythmic Choir*, by Margaret Palmer Fisk (Harper & Brothers, 1950).

"We have sinned with our fathers, we have committed iniquity, we have done wickedly" (Psalm 106:6, King James version).

"Our fathers fought a fratricidal war over human slavery and set the Negro free, but they continued to regard him as an animal. They herded him into corrals which they called 'Negro districts' . . . they kept him in his place.

"They did not eat with him. They closed the doors of their churches and schools and hospitals and theaters and voting places against him. They lashed themselves into lunatic fury over his supposed animal passions, and throughout free America they hunted him down and lynched him brutally.

"They knew in their hearts they were sinning. Therefore they invented comforting myths to quiet their uneasy consciences. They said the Negro might be a human being, but he was of inferior stock. . . . They said he was lazy and shiftless. They said he was happiest with 'his own kind.' And they went on sinning against the Negro. . . .

"They proved to themselves that they were genuinely concerned about 'the Negro problem,' by helping to build churches for Negroes, hospitals for Negroes, schools for Negroes. . . . They sent missionaries, messengers of God's universal love, to faraway Africa, but at home they kept the Negro in his place.

"And what have we done? 'We sinned with our fathers, we have committed iniquity, we have done wickedly.' Some call it 'segregation,' but the real name of our sin is 'contempt.'

"We have despised our Negro neighbors. When they moved next door to us, we moved away. When they sat near us in restaurant or theater, we protested against it as an indignity. When they came to the doors of our colleges, we said, falsely, that we had no room. . . .

"In our Christian churches we have conducted vacation schools and posted signs reading, 'For White Children Only.' . . . We have cluttered the records of our assemblies and conferences with bright resolutions condemning discrimination, and have gone home to bolt the doors of our churches against any colored invasion.

"In our churches we have practiced segregation consistently and shamelessly. . . . And this we continue to do, though now with a little shame in our voices, with a slight apology in our tones, like men who have discovered they are sinning but who are not yet ready to turn to righteousness.

"We have despised our own flesh, corrupted our children, and covered the land with hypocrisy. How then shall we be saved from our sin?"²

3. Our Repentance

The following meditation may be presented as a dramatic reading. Let the reader be dressed in the flowing robes of the early Christian. He is seated at a draped table, writing on paper representing parchment or papyrus and using a pen similar to the reed pens of ancient times. He is thinking of what he wants to say as he writes and reads aloud what he has written. Makes it a worshipful interpretation.

"I write not to you a list of what ye and the churches must do to be saved, for of these things many others have written in many places.

"I write to you about God, the Father, and about Christ, his Son, in whom there is neither bond nor free, neither superior nor inferior, neither white nor black, but all are one.

"We are wrong and unwise, O white men, whosoever we are that look down upon our neighbors; for when we declare the Negro to be less than ourselves, we are by our contempt made the lesser race.

"We are sure that the righteous judgment of God, the Father of all, is against those who stoop to contempt of their

brethren in the family of God.

"And how can we that condemn prejudice and hatred and violence but are guilty of the same, believe that we shall escape the divine judgment?

"No, my brethren, the law of the harvest is sure:

"Those who cling to segregation, and will not give themselves to the truth, but keep on giving themselves to unrighteousness, must reap tribulation and anguish, fear and terror;

"But those who by patient continuance in brotherly love seek for justice and righteousness, will reap abundant life.

"Let every white man be brotherly in equal measure to his white neighbor and to his colored neighbor,

"For there is no respect of persons with God. . . .

"Yes, now let every heart be open, and every door swing wide, and every church make room for the glad brotherhood of all peoples;

"And to him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"To him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."²

4. The Power to Change

The following may be used as the basis of a meditation written by a member of the group. It is part of a conversation between a Hindu of India and a Christian of America:

"Suddenly my Indian friend said, 'I would like to ask you a question that probably no one should ask. It may be impertinent. I don't mean it that way. I mean it in seriousness. Do you think your people (the Christians) know what they've got?'

"Perplexed as to the direction of his mind, I asked, 'What do you think we've got?'

"You have two things the world has to have. Anywhere in the world people have these same two needs. Find me a man or woman anywhere in the world, and I will tell you they need these two things. The first is the power of a Savior. We have to be saved from selfishness, futility, and a great loneliness.'

"He went on, 'Who of us does not need to be saved from these three great sins in which everything else is gathered up? And I look at your people who are supposed to know that they have a Savior, and I am amazed! They are obviously futile, timid, afraid, lonely. And their acts are often selfish. Do they know they have a Savior? Surely people lifted out of futility and loneliness and selfishness should be joyous and full of hope and move with confidence among the people of the world, yet frankly most of them don't.'

"And the second thing goes right with the first—that is the power of a congregation. . . . But you see, a congregation is never just an audience. It's never people in a row sitting, listening, praying, worshipping. It's a little group made one in the power of the Savior. When it's an audience, it's no good anymore. It has to learn to make its way into the world as a moving power. . . . 'For you see,' he said, 'the power of the Savior must be in the congregation, driving them out to meet their fellowmen. That's the way he reaches the world.'

RUTH SEABURY⁶

⁶From *So Send I You*, by Ruth Seabury, Christian Education Press. Used by permission.

We Join Together

(Continued from page 10)

fulfill their common discipleship in the world, and abide in the Christian hope."

Other new evidences of our unity are to be seen in effective utilization of mass media to communicate the gospel—especially to nonchurch youth—and the continued interdenominational depth study in matters of faith and order.

The purpose is still relevant

Even if it is true that the present youth culture—youth's "patterns of behavior, symbols of meaning, ways of doing things, standards of valuation"—is different from the past only because of the increased number of youth, it would appear that we have a great expansion in the development of that youth culture to look forward to. Actually, all the factors listed above and many more are relevant.

It would seem imperative, then, that the UCYM do everything in its power to help young people understand this youth culture, identify with it, discriminate between the good and evil uses of it, and find ways by which Christian youth can serve as instruments of change toward the will of God. The apparent basic assumption of current youth work—that the gospel is for the private pleasure and comfort of those who come to the church building—must be shattered.

The renewal of the Church is dependent upon an understanding of its mission as an experience of our unity. In the past, the young people of the UCYM phrased their purpose in these terms, which speak equally to youth in the next twenty-five years:

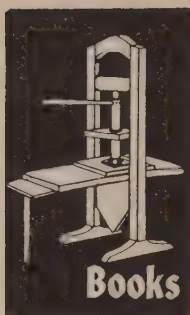
"Believing that God's power is my strength because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and power of the Christian fellowship.

"For us there can be no alternative but to serve God in every moment of our lives, to treat all men as brothers, and to work toward the day when suffering and strife will be replaced by cooperation and love, and when peace shall abide in place of war.

"We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world."

D.R.E. Either male or female, with degree. State experience.

Write College Avenue Presbyterian Church, College Avenue at Clawson Street, Alton, Illinois.



Books off the Press

The Dynamics of Christian Education

By Iris V. Cully. Philadelphia, Westminster Press, 1958. 205 pp. \$3.75.

If you are interested in how theory in Christian education is progressing and how it is developing into practical implications for program, then you should read this book. Like many recent books in the field, *The Dynamics of Christian Education* attempts to deal with "the real business of Christian education." To Mrs. Cully, the real business is the gospel understood in its total biblical setting. Her book is an effort to investigate that biblical revelation, as now understood through recent scholarship, and to pursue the implications that emerge as one proceeds from such a base into the actual operation of the educational work of the church.

Early chapters offer an analysis of the setting in which Christian education occurs and the content with which it deals. Chapters on the church ("the context") and the biblical revelation ("the content") provide helpful surveys of contemporary theological study in these areas, and the bibliography used by the author indicates the thoroughness with which she has made her surveys and analyses.

The major thrust of the book is found in two chapters entitled "Life-Centered Methods," dealing with the implications of the author's theological base for methodology and program in education. The first of these chapters discussed "participation"; the second, "recognition and communication." According to Mrs. Cully, "A life-centered teaching begins with participation in the historic events which are made present by remembrance" (page 129). Within the framework suggested by this sentence, she attempts seriously to relate "remembrance" with the "participation" now being discussed in studies of teaching methods as well as in the biblical field—all within the perspective of the biblical revelation. The chapter on recognition and communication, dealing as it does with "encounter" and the theological dimensions of interpersonal communication and relations, is intensely provocative.

There are places where one might wish for a fuller or more balanced treatment. For instance, Mrs. Cully's background and theological views show in her treatment of the work of Christ; and this reviewer would prefer a discussion which at least dealt in a balanced way with the

substitutionary view of the atonement as well as with certain others, in order to represent the broad mainstream of historic church thinking on this issue. But then, whose views do not show?

This book summarizes clearly the broad theological and biblical understanding upon which the future of Christian education will be built, and it makes a provocative and significant effort to pioneer into that future in certain central aspects of the educational task. A book that stimulates the reader to think theologically about the educational task of the church, as this does, needs no other form of praise.

WILLIAM B. KENNEDY

Religious Concern in Contemporary Education: A Study of Reciprocal Relations

By Philip A. Phenix. New York, Teachers College, Columbia University, 1959. 108 pp. \$3.50.

Defining religion as "ultimate concern," and turning attention to the inwardness and depth which are essential to spirituality rather than to more obvious institutional manifestations of religion, the author considers the place of religion in public and private schools, whether "religious" or "secular," lower or higher. He distinguishes between education and the schools, religion and the church, the church and society, before moving on to explore the roles of teacher, administrator, and curriculum.

"Every subject in the curriculum has its religious dimensions, because by definition of ultimacy there is no human activity which in principle lies outside the domain of ultimate concern. . . . Religion as a dimension of other studies is appropriate in the curriculum of all schools."

This small book is a major contribution in a difficult field.

R. L. HUNT

Sex and Love in the Bible

By William Graham Cole. New York, Association Press, 1959. 448 pp. \$6.50.

This book can be read with profit by everyone, but especially by two groups: those church folk who try to "spiritualize" the relations of flesh-and-blood people, and those outside the church who feel that the Bible has only "thou shalt nots" to spoil all the fun in life.

Here is a book that really makes available the throbbing vitality of the Bible to our confused (and often largely ignorant) generation. It speaks of the fullness of divine love in Old and New Testaments and traces the growth of human love in both. Then it looks at sex in Israel and in the early Church. All the biblical texts dealing with premarital, marital, and deviant sex behavior are examined.

A concluding chapter on "The Bible and the World of Dr. Kinsey" interprets the findings and uses them to throw light on our contemporary situation.

This book will probably shock some who have never explored what the Bible really has to say about some of these

matters. For others, it will be like a stream of living water that quenches their torrid thirst for some understanding of the passions of mankind.

Christian educators and pastors will need this book if they are to speak to the youth and parents of this generation. It will certainly help them find the answers to questions that folks would ask if they could be sure that church leaders would not be shocked by their asking.

WILLIAM H. GENNIE

The Gospel in Dispute

By Edmund Perry. New York, Doubleday and Company, 1958. 230 pp. \$3.95.

Counter-opposing the world mission of Christianity are separate world missions of Islam, Hinduism, and Buddhism, making of the entire geographical world a mission field. "There is no geographical domain over which the Christian faith any longer holds sovereign influence," says Edmund Perry in *The Gospel in Dispute*. Moslems of Egypt last year sent over one thousand missionaries into other parts of Africa. How should the Christian Church meet this situation of vigorous missionary rivalry? Can Christianity be unchanged in this encounter, which now involves it at every point on the globe and every point of human concern?

"The major obstacle in the way of the Christian missions to these other religions is not the other religions but the Christians themselves. . . . We cannot understand Christ without wanting subsequently to understand how other men understand themselves. For Christ's sake in following him, we will listen to the missionary message of these other religions and consider with all seriousness the alternatives which they offer for faith. We will submit to the temptation to worship and believe as they do. We can do no less than we ask them to do. And we do this in order to confess Christ all the more in the actual faith situation of the men of another faith."

"It is good for us Christians to have these other missionary religions dispute the gospel. This dispute will serve either to increase our faith or to disclose us to be in reality not Christian at all. . . . The genuine Christian will advance unashamed of the gospel which is the power of God unto salvation for the Jew first, but also for the Moslem, the Hindu, and the Buddhist."

R. L. HUNT

Ancient Judaism and the New Testament

By Frederick C. Grant. New York, The Macmillan Company, 1959. 155 pp. \$3.50.

The question of what the Christians should do about the Jews is one which has never ceased to trouble the church. In our time, the issue has been revived as to whether there ought to be campaigns to evangelize the Jews. Some who are in favor of missions to Jews are not in favor of allowing them to buy property next door.

Dr. Grant is not interested in con-

verting the Jews. He is interested in converting the whole world to the religion of the Hebrew-Christian Scriptures. His book has three distinct values.

1. The section on "Ancient Judaism" gives a dispassionate and unbiased summary of the "mother faith" of Christianity. Judaism was a religion of deed. Its way of life was preserved by careful attention to lighting candles at the appropriate time, eating the right food, maintaining proper relationships with neighbors. Observance of Torah brought joy to many. By ridiculing legalism, Christianity has too often failed to understand a tradition which must be judged by the aids and incentives it offered for worship.

2. The section on "The New Testament" gives a mature and comprehensive, though remarkably condensed, summary of the Palestinian society in which our Lord lived and died and rose again, and the ideals and literature upon which his own soul was nourished. Some will here feel that Dr. Grant underestimates the element of originality in the teachings of Jesus.

3. The section on "The Present Outlook" could well be the Magna Carta of a new Reformation. Dr. Grant points out that much of the so-called biblical theology of our time limits itself to two letters of Paul—Romans and Galatians—and proceeds to interpret these as if biblical criticism had never existed. The reviewer found this an exciting summons to all men to live in and with and by the whole Bible as historical and linguistic studies have now opened to us its wonder, its unity, and its revelation of a God who has chosen through its pages to make himself known.

Because prejudice and tradition have so long obscured the truths with which this book deals, the author supposes, in the Foreword, that some may regard it as "a revolutionary manifesto." We say: "Long live the revolution!"

J. CARTER SWAIM

The World's Living Religions

By Robert E. Hume. New York, Charles Scribner's Sons, 1959. \$3.50. 335 pp.

This revision is the 25th edition of *The World's Living Religions*, by Robert E. Hume. It aims to provide a concise survey of the origin, history, sacred writings, and the chief values of eleven religions. Three distinctive features of Christianity, he says, are (1) the character of God as a loving Heavenly Father; (2) the character of the founder as Son of God and brother of all men; and (3) the work of a divine, universal Holy Spirit. He notes ten specific points of similarity between Christianity and other religions.

R. L. HUNT

The College Influence on Student Character

By Edward D. Eddy, Jr., assisted by Mary Louise Parkhurst and James S. Yakovakis. Washington, D. C., American Council on Education, 1959. 185 pp. \$3.00.

A task force visiting twenty college campuses in seventeen states to see how college influenced student character noted six elements: (1) level of expectancy, (2) effect of environment, (3) concept of teaching, (4) organization of the curriculum, (5) degree of student responsibility, and (6) opportunity for religious understanding and practice.

"The college's unique and best contribution to character," concludes Dr. Eddy, "is a direct product of a properly balanced emphasis on learning. . . . The conditions conducive to the development of character are . . . the same ones which are conducive to good teaching and sound learning."

A college may well measure its success in terms of these six elements, as explained by case illustrations given in the book.

R. L. HUNT

Jesus of Nazareth

By Harry Emerson Fosdick. New York, Random House, 1959. 185 pp. \$1.95.

One can imagine some of the questions that faced the author and publisher of this book about Jesus, produced for the World Landmark Series for boys and girls. The series is designed for a general audience, representing various religious faiths and varying viewpoints within those faiths.

Written for children from age eleven up, this completely reverent treatment of the life and teachings of Jesus has a vitality and directness which grips the adult reader as well. It offers a fresh approach to familiar facts and ideas, with background information skilfully woven into the narrative. The author never shies away from his own interpretation of Jesus, yet recognizes, usually by implication but also explicitly, the existence of differing interpretations through the ages.

Some children may want to read the book independently, as a narrative. Others may get more out of reading it with a group, either in the family or at church school, to enrich their Bible study or as the basis for discussion. In any case, parents and teachers will seek the most effective use of a book which promises to be a significant contribution to juvenile religious literature.

In order to find out how children like this book, I asked two young friends to review it for me. Here are the reviews they wrote:

From Hugh Fuller Houghton, aged 11 years:

"*Jesus of Nazareth* is the best biography I have read. It gives details you would have a hard time finding and interpreting in the Bible.

"The book is very understandable and written in simple language.

"It is done very well and gives a wonderful account.

"This is the kind of a book that makes you feel you are there. It tells of Jesus having to make many great decisions and sacrifices, and how he tried to teach the people without making them come just to get healed. He also has to work hard to



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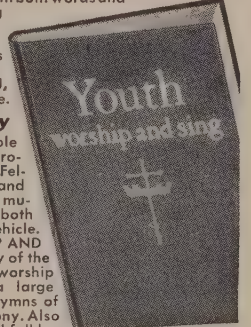
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train his disciples, while being pursued by the king. Jesus was cruelly treated, but finally had victory even after crucifixion.

"Dr. Fosdick has done a fine job of writing and making it understood with all the facts. The End."

From Miriam Houghton, aged 12:

"I think that *Jesus of Nazareth* is one of the most well-written accounts of anyone's life I have ever read. Dr. Fosdick has written this book so that you feel as if you are sitting in the living room after Sunday dinner, discussing, very factually, the life of Christ. Clear and practical all the way through, it gives such good descriptions that I felt I was standing right there beside Jesus in the Holy Land. Dr. Fosdick has organized his book so well

that any question aroused by one paragraph is answered within the next few.

"To sum it all up, I think *Jesus of Nazareth* is a delightfully informal biography which can and should be read by all ages and faiths. Finis."

MARY E. VENABLE

The Idea of a College

By Elton Trueblood. New York, Harper and Brothers, 1959. 207 pp. \$4.00.

We have all heard, perhaps overly much, of our engagement in educational competition with Russia. If "imitation is the sincerest form of flattery," is this a kind of flattery we want to indulge in? Though the church played a pioneer role in establishing centers of higher learning in the United States, as it did in other

social and welfare services, secular agencies are taking over more and more of these services. What, then is the future of the church in higher education? Is there any justification for the church college? What is the role of liberal arts against technical education? These questions spotlight the arena in which Trueblood's latest book makes its contribution.

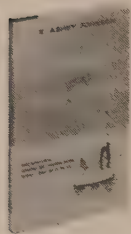
The Idea of a College covers the historical setting of the liberal arts college tradition in this country, with particular emphasis upon "The Concept of a Christian College" (Chapter II) relevant for today. The college must find its life as a total community; and the role of teacher, student, administration, and curriculum in this community are highlighted in individual chapters. Typical of specific practical suggestions given are those on the role of trustee in the chapter on administration.

The book deals with such matters as coeducation, town-gown relations, and academic integrity, and ends with a call for a "vision of excellence" to oppose the prevalent "cult of mediocrity." Its statement of the problem is neither dramatic nor revolutionary, but the studied opinion of a journeyman who has devoted his life to liberal arts education. At times he belabors the obvious; at other times he challenges forthrightly status quo arrangements treasured by teachers, students, administrators, and the general public.

One wishes for a more detailed statement of the author's theological presuppositions, but applauds his continued emphasis on quality rather than quantity in education. He recommends fewer and more centrally relevant courses, fewer and better lectures, less scattering of aims and objectives and greater concentration on what is most important, fewer administrative and noncurricular offices, fewer campus side shows and better "centering" performance. This kind of central excellence will assure a liberal arts college of its reason for being.

KEITH W. IRWIN

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Book Notes

Christmas

Randolph E. Haugan, Ed. Minneapolis: Augsburg Publishing House, 1959. 68 pp. Gift edition \$1.50; library edition, \$3.50. This "American Annual of Christmas Literature and Art" includes the variety of art work, music, articles and stories which have been popular for 29 years. Of special interest are articles on Handel and on Oberammergau.

Jesus Compared

By Charles S. Braden. New York, Prentice-Hall, Inc., 1957. 230 pp. \$5.35.

"It has always seemed to me that the Christian faith may safely be trusted to stand along side any others without any attempt on my part to misrepresent or to belittle them," says Charles S. Braden in preface to his systematic confrontation of Jesus with the other great founders of religions. He compares Jesus with Buddha, Krishna, Mahavira, Nanak, Confucius, Lao-Tzu, Zoroaster, Moses, Mohammed. He writes for the intelligent layman.

The International Lesson Annual 1960

Edited by Charles M. Laymon. Nashville, Abingdon Press, 1959. 448 pp. \$2.95. Teachers of adults using the Uniform Series will again find this book helpful. Dr. Laymon has edited it and written the unit introductions. Dr. Roy L. Smith has prepared the lesson analyses. A number of professors and well-known writers have contributed textual commentaries and lesson helps.

In Little Place

By Grace Irwin. Grand Rapids, Wm. B. Eerdmans Publishing Co., 1959. 216 pp. \$3.50. Here, in novel form, is combined acquaintance with the schoolteacher Aran Waring—well worth knowing—and her stoutly expressed philosophy of education for the high school. She is for a classical education and the care of the gifted. "Lower the school-leaving age, using the money saved to ensure the continuance of those who will profit by it. Put teeth into discipline and examinations, requiring students to meet certain standards or quit." And she loves teaching.

The Religions of Man

By Huston Smith. New York, New American Library, 1959. 336 pp. 50c. Huston Smith in *The Religions of Man* tells of the meaning of the God seekers in Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, and Christianity. This is a book about values, and the author tries to share the best in each faith.

The Origins of Oriental Civilization

By Walter A. Fairservis, Jr. New York, New American Library, 1959. 192 pp. 50c. In this book the author explores prehistoric times and traces the beginnings of religion, art, and technology in the Orient. The reading is at college level.

Minority of One

By Clyde S. Kilby. Grand Rapids, Wm. B. Eerdmans, 1959. 252 pp. \$3.95. *Minority of One* is the story of Jonathan Blanchard, citizen, reformer, educator. He helped lay the foundations for Knox College and Wheaton College in their present strength and usefulness, and stoutly advocated abolition of slavery and the prohibition of secret societies. Jonathan Blanchard is well worth knowing, and his acquaintance is made easy by Clyde Kilby's book.

"Selling" Your Vacation Church School

(Continued from page 17)

Denominational executives in the area cooperate by sending out information with their mailings and by putting items in the denominational news letters. Detailed information on the training session is carried in the Council newspaper. A news release is prepared for the area newspapers, with highlights on the backgrounds of leaders. One promotional device, available only to those registered for the conference, has been a mimeo-

graphed guidance bulletin containing suggestions on resources, audio-visuals, course outlines, and other information. Enrollment at these training sessions, while nowhere near as numerous as it should be, has shown a small but steady growth over the years.

Promoting a program that includes so many churches and is scattered over so wide an area is always more difficult than promoting a local church program. But an interested and aggressive promotion committee can often find individual and distinctive approaches for their own community.

A "Lab" School for Youth Workers

(Continued from page 7)

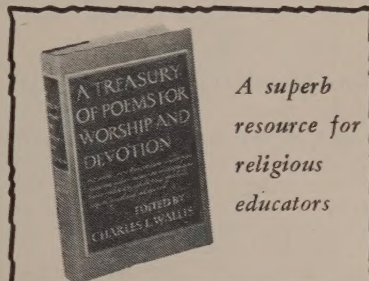
It involved thinking of how we as adults learn, how we can help other adults to learn, and the changes which must occur in the lives of adult workers with youth if they are going to be able to minister to youth.

The laboratory experience showed the significance of the total ministry of the church for young people and of the fact that Christian education does not only, or even necessarily, take place between nine and ten on Sunday mornings. Such questions as these became very disturbing: Where does teaching really take place? Who really teaches? How does the whole church minister to youth? These discussions brought us to the crucial question: What is the nature of the adult life and fellowship in the church which becomes the teaching agency?

Partial answers to these questions began to point the way to a conclusion: leadership training for adults must engage them in meaningful participation in adult groups. How can we as adults teach young people about the Christian fellowship when we ourselves have not experienced honesty with one another? We have little opportunity in the church to care for one another at the deeper levels. We have allowed sloppy thinking to take place, rather than forcing ourselves to probe for what is fundamentally true. We have found no real sense of Christian vocation. If we are to be adults worthy of ministering to youth, we must first engage in an experience of self-discovery, self-evaluation, and a

vital confrontation with the gospel of Christ.

Our experimental laboratory school had other values for the professional workers present, and will be of great assistance in future planning for leadership education. But perhaps its greatest value was the discovery of the comprehensive meaning of our task as that of sharing our faith, and the realization that sharing faith must involve us in a process of dynamic living of the gospel.



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What's Happening

New Headquarters for N.C.C.

NEW YORK, N.Y.—The National Council of Churches (of which the *International Journal of Religious Education* is one unit) moved in October. Vans backed up to the freight exits of eight different buildings in which the Council had been carrying on its affairs for the first nine years of its life. Handlers hauled and shoved, packed and stowed a nine-year accumulation of carefully culled documents, records, and the paraphernalia that go with them, for the move uptown to the Interchurch Center, 475 Riverside Drive, New York 27, N.Y.

It is a good address. The National Council occupies floors 5, 6, 7, and 8 of a block-square, nineteen-story "home of the churches." The Interchurch Center is in friendly competition with the neighboring tower of the Riverside Church for the best view of the mighty Hudson River, which flows ponderously past their front windows to the harbor beyond. Other Interchurch windows overlook Union Theological Seminary, Jewish Theological Seminary, Barnard College, Columbia University, and the Juilliard School of Music.

There will be twenty-three other tenants in the building beside the National Council of Churches, when all the floors are ready for them—probably shortly after the first of January. Here is the full list:

AME Home and Foreign Missionary Boards
AME Zion Church
American Baptist Convention, Ministers and Missionaries Benefit Board and Foreign Mission Societies
Assemblies of God, Foreign Missionary Distribution Center
Board of Vellore Christian Medical College and Ludhiana
College Entrance Examination Board (Columbia University)
Congregational Christian Churches, Board of Home Missions
Council for Clinical Training
Hymn Society of America
Japan International Christian University Foundation
Methodist Board of Missions
John Milton Society
National Association for Practical Nurses
New World Foundation
Ellis L. Phillips Foundation
Protestant Council of the City of New York
Reformed Church in America

Romanian Orthodox Episcopate of America

United Board for Christian Higher Education in Asia

United Presbyterian Church, U.S.A., Board of National Missions, Commission on Ecumenical Mission and Relations, and General Council of the General Assembly

World Convention of the Churches of Christ (Disciples)

World Council of Churches

World Council of Christian Education

The cafeteria for the Interchurch Center was in operation by the middle of November. Still to be completed are the Treasure Room, which will house a collection of rare religious memorabilia; the Chapel, whose daylight illumination will filter through a great window of translucent alabaster stone; and the Sockman Room, a general lounge with private dining rooms. Also to come are a great design in wood sculpture over the escalator leading to the cafeteria, and a stone carving by Mestrovic on the entrance wall fronting on Riverside Drive.

The *Journal* editorial offices are on the seventh floor, with a fine view of the river. The circulation records and mailings are handled at the Servicecenter, another building on 125th Street, which serves also for storage and other functions.

The entire Division of Christian Education of the National Council of Churches is on the seventh floor, rather than on three floors, as at "257 Fourth." A large and beautiful conference room, known as the Kraft Room, and several smaller conference rooms are used by all the Division units. New furniture and modern equipment, colored walls and fluorescent lighting, make the offices look inviting and efficient. The Interchurch Center is a good place to work, as well as a conspicuous example of the growing spirit and purposes of unity of the churches.

(This report is based on an editorial in *The Interchurch News* published by the Office of Information of the National Council of Churches.)

Personals

RICHMOND, Va.—MISS LOUISE FARRIOR has been appointed associate editor in the department of educational literature in the Division of Christian Teaching, Presbyterian Church in the U.S. She was formerly director of the editorial de-

partment of the Board of Women's Work in Atlanta.

The Rev. FRED C. HOLDER has been named director of program for Presbyterian men's work.

NEW YORK, N.Y.—Miss LUCY M. ELDRIDGE retires at the end of December as director and editor of the youth department of the Commission on Missionary Education, National Council of Churches. In this position she has edited the youth materials for the Friendship Press and directed the related training programs.

Miss Eldridge worked for some years in Christian education on the staff of the Christian Church, and then for the Christian Education Division of the Congregational Christian Churches when these two groups united. She came to the Missionary Education Movement in 1942 to launch its youth department. This Movement has since become the Commission on Missionary Education of the National Council of Churches.

NASHVILLE, Tenn.—The Rev. CHARLES H. BOYLES, formerly senior administrator of the National Conference of Methodist Youth and editor of its publications, has become general director of Church Arts Associates, Dallas, Texas. This is a new corporation whose planned projects include consultation on church architecture, opening a new art gallery in Dallas which will specialize in Protestant art, and the publication of church bulletins using contemporary art. Mr. EDGAR A. GOSSARD, managing editor of *Concern*, will become editor of that magazine and of *Power*, a devotional publication for youth. He also will administer the NCMY program.

Changes in Episcopal Staff

GREENWICH, Conn.—The Rev. C. WILLIAM SYDNOR, executive secretary of Curriculum Development Division, National Council of the Protestant Episcopal Church, resigned in September 1959 to become rector of Christ Church, Alexandria, Virginia. He has been succeeded by the Rev. LESTER W. McMANIS. The Rev. EDRIC A. WELD, former associate secretary of Curriculum Development, is now executive secretary of the unit of evaluation in the Department of Christian Education.

The Rev. HENRY L. H. MYERS has been appointed associate secretary of the Division of Leadership Training and in the Youth Division. The Rev. GEORGES M. WOODGATES is the new associate secretary of Leadership Training and Children's Divisions.

These appointments are made for a period of three years only, in line with the policy of the National Council for limited periods of service in administrative offices.

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Director of Christian Education. Church School membership 500. Church membership 1000. New plant in prosperous community on Lake Michigan 90 miles from Chicago. Write to Board of Christian Education, First Congregational Church, St. Joseph, Michigan.

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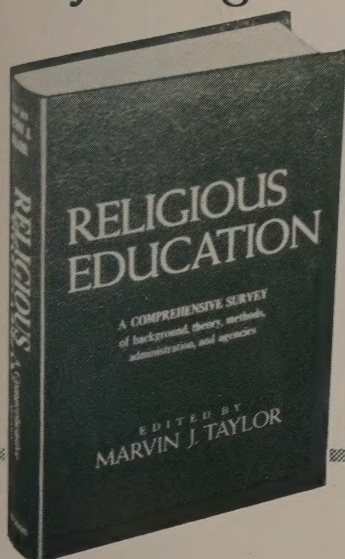
Director of Christian Education, major areas of service in Children's Work and Teacher Training. Now have a Minister of Education and Youth. Program expanding in city of 50,000. Membership in Church 2,600, in Church School 1500. Write First Methodist Church, Jackson, Michigan.

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Well outlined and arranged for study or reference, this book is a ready resource for any phase of religious education.

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Dr. Taylor, a member of the Graduate Faculty, University of Pittsburgh, has been active in the field of religious education for many years. He has served as Minister of Education, Mt. Lebanon Methodist Church in Pittsburgh; Lecturer in Religious Education, University of Pittsburgh; and Professor of Religion and Education, Olivet Nazarene College, Kankakee, Illinois.

Some of the Contributors

IRIS V. CULLY GERALD E. KNOFF JUDAH PILCH
ALICE L. GODDARD ERNEST M. LIGON HOWARD E. TOWER
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